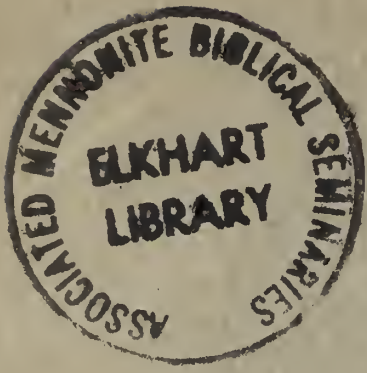


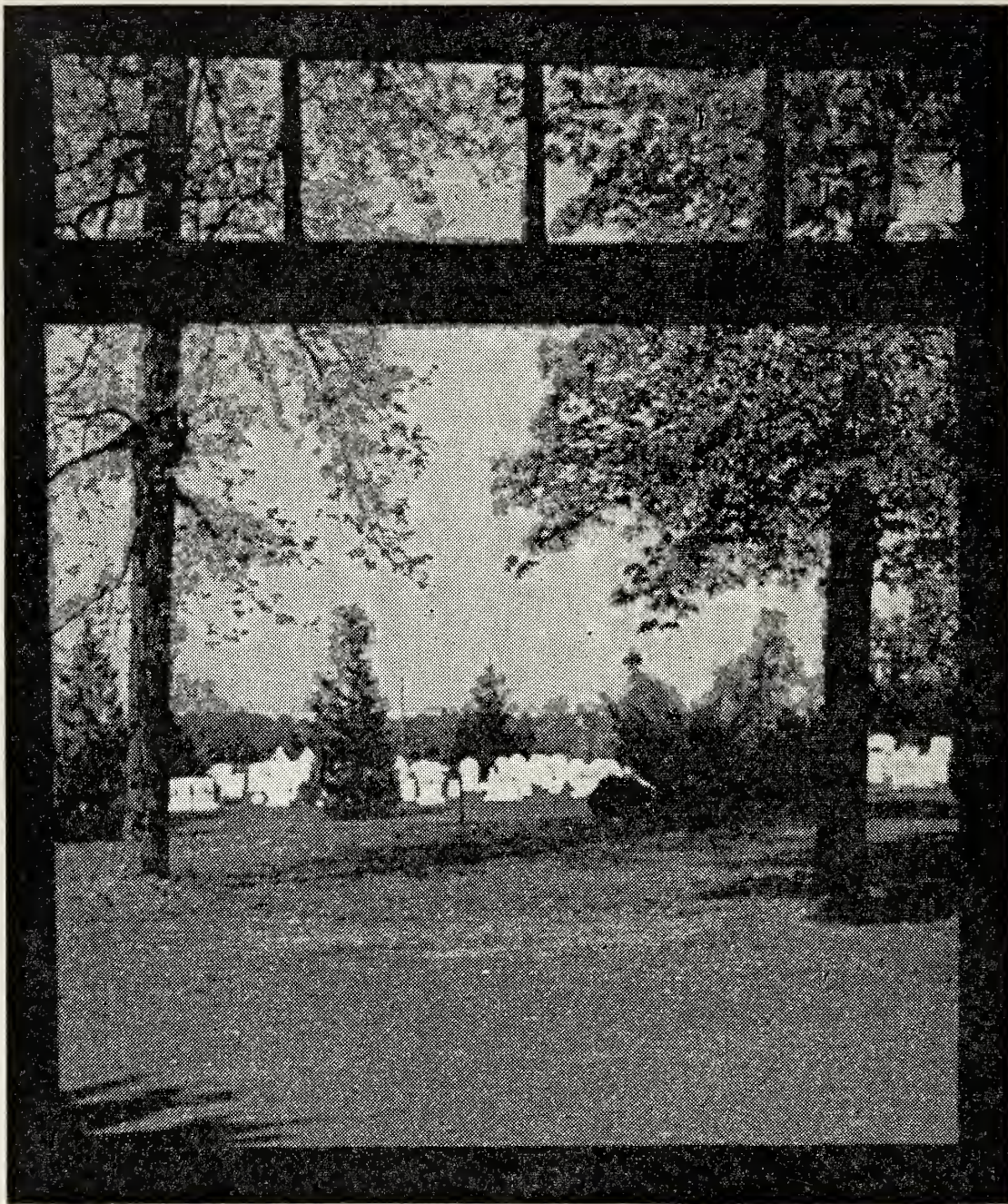
THE HISTORY OF THE
DEEP RUN MENNONITE
CONGREGATION
EASTERN CONFERENCE
OF BUCKS COUNTY, PENNSYLVANIA

BY
HERBERT FRETZ



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*Our Fathers trusted in Thee;
they trusted, and Thou didst
deliver them. Psalms 22:4*

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[1949]



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FOREWORD

In this time of rapid changes, when organizations spring up and just as quickly disappear, we look with reverence and honor upon any institution which has continued for a full century of progress. It is with that spirit that we of the New Mennonite Congregation of Deep Run, present this historical booklet upon the occasion of our One Hundredth Anniversary.

We have a certain degree of justifiable pride in the history and accomplishments of our church, but we feel very humble as we face the future, and realize that only with Divine help can we hope to retain our place in the community and in this changing world.

We realize that many imperfections occur in this booklet, due to the fact that reliable information along many lines was not available. The historical data contained herein has been gathered by our pastor, J. Herbert Fretz, over a period of several years, and to him belongs the credit for the preparation of this booklet.

In reviewing the past we do so in the spirit of Samuel, when he said, "Hitherto hath the Lord helped us," and we face the future in obedience to God's command to His people through Joshua, "Go forward!" — E. R. F.

The Historical Committee

J. Herbert Fretz, *Chairman*

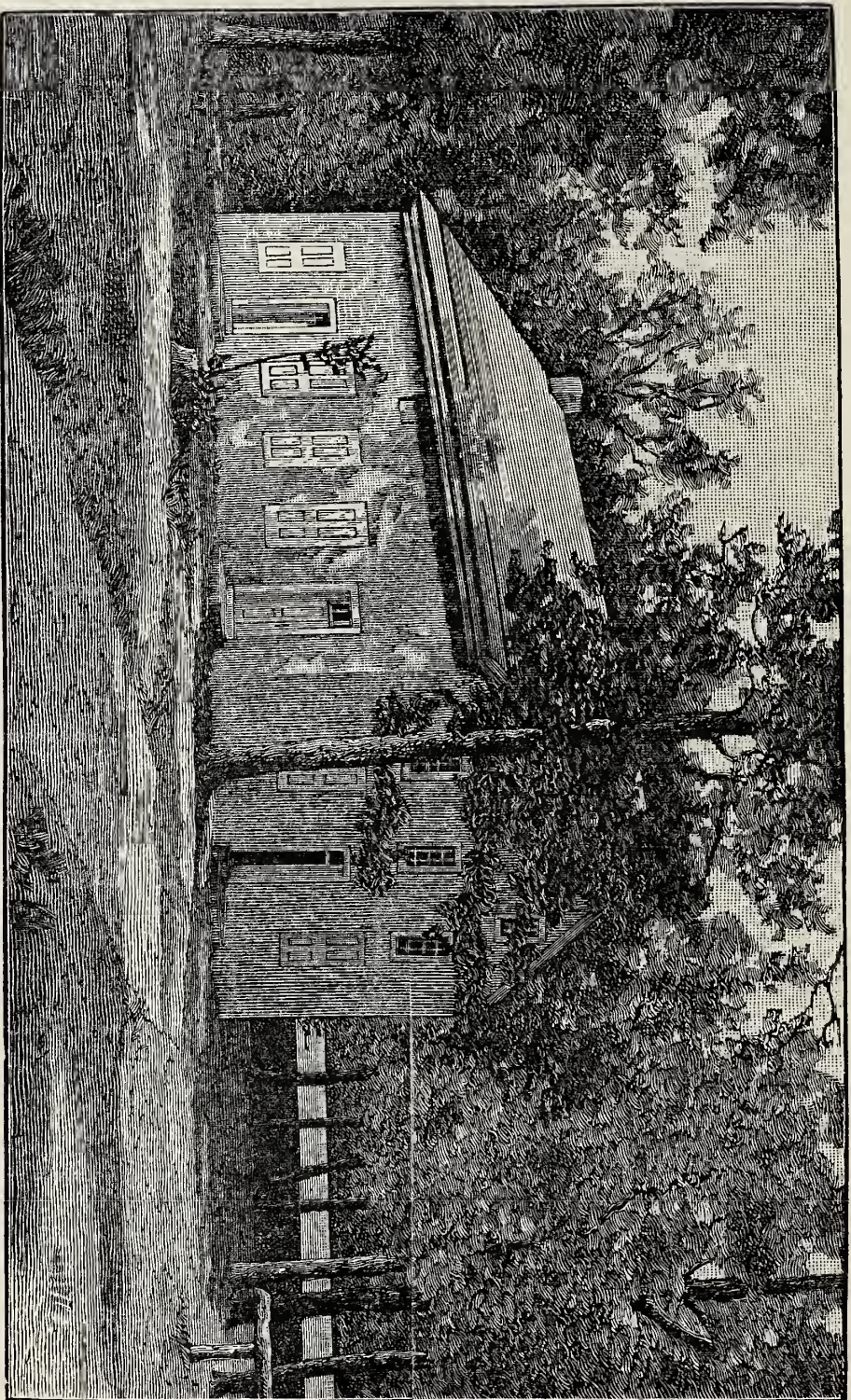
Ely R. Fretz, *Secretary*

Charles F. Wasser

Levinus Myers

Harvey Wismer

May, 1949



Old Woodcut of the Meetinghouse, 1890

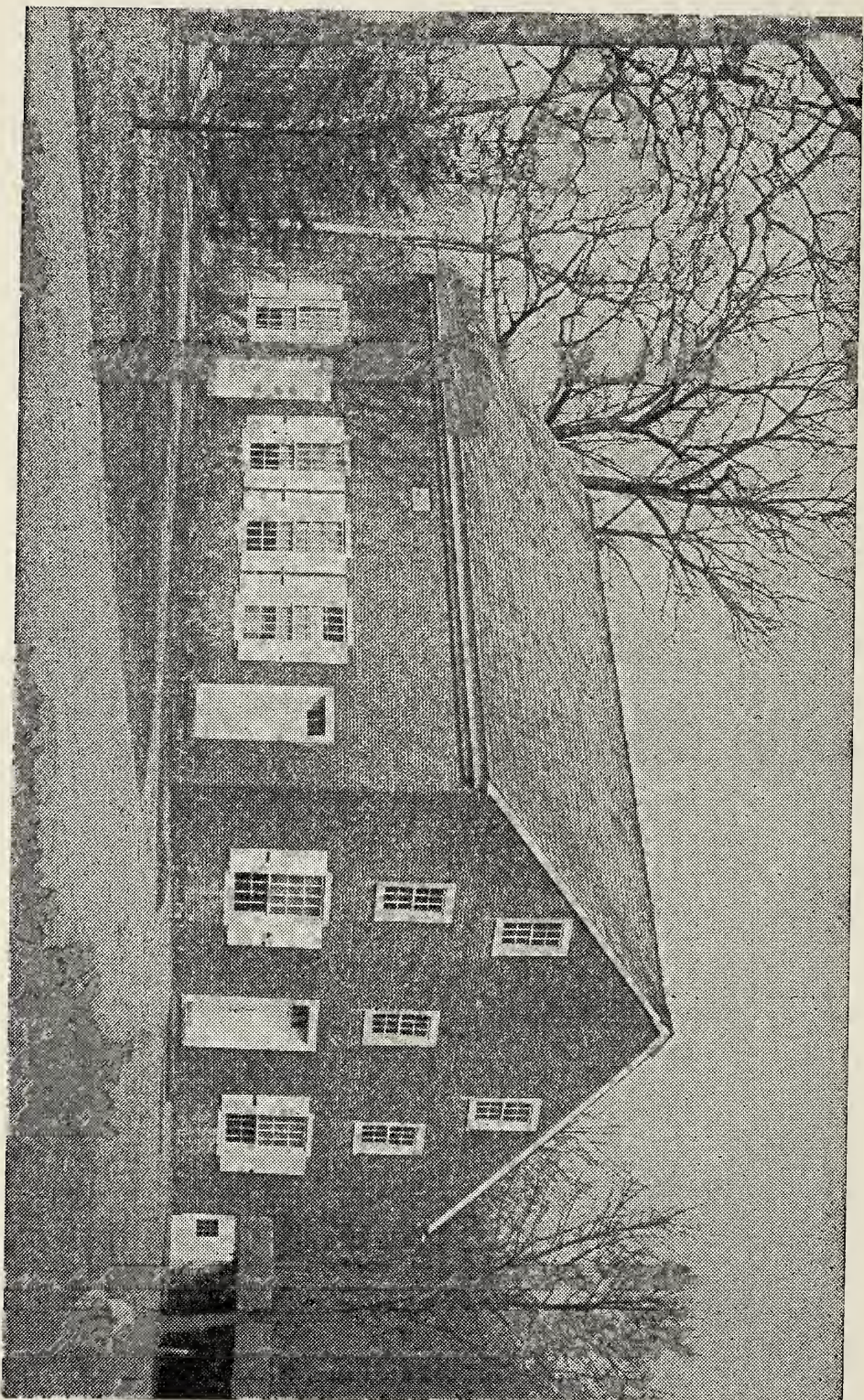
God is great! God is good!
Beside the road, among the trees,
A hundred years our church has stood
Amid the sunshine and the breeze.
Oft times clouds, sometimes rain,
Cold and snow, all in their time;
Showers came, but in the main
The nights were calm, the days sublime.

God is good! God is great!
His spirit rules His children here.
He guides our steps, He seals our fate,
He sees each smile, He notes each tear.
Faith of our fathers may we share.
We now shall reap what they have sown.
May we each other's burdens bear;
May God be pleased our work to own.

God is great! God is good!
He gave His Son that we might live.
He blesses us, but then He would,
That we should share, should freely give,
So that His Kingdom may extend
Through all the nations on the globe;
That all may know our Gospel and
The risen Christ, our only hope.

—*Anniversary Poem by*

LILLIE A. FRETZ



Present View of the Meetinghouse, 1949

When the week is put by with its labors,
And still are the reaper and mill,
We gather with loved ones and neighbors
In the brick meetinghouse on the hill.

Our work in the fields is more zestful,
And is done with a hardier will,
And our star-spangled nights are more restful
For the brick meetinghouse on the hill.

Our years take a beautiful luster,
And our hearts feel a wonderful thrill,
For our loveliest memories cluster
'Round the brick meetinghouse on the hill.

Wherever our children may wander,
We trust that their memories still
Will glow with warm godliness yonder
From the brick meetinghouse on the hill.

—*Adapted from C. E. F.*

THE HISTORY

Introduction

The beginning of our history goes back to the beautiful Palatinate region of Southern Germany. There during the late Seventeenth and early Eighteenth Centuries, our Mennonite forefathers were severely persecuted for their Christian faith. This together with the ravage of prolonged wars, pestilences, cattle epidemics and heavy tax burdens induced scores of them, along with their Lutheran and Reformed neighbors, to seek the peace and plenty of Southeastern Pennsylvania.

From about 1720 until about 1770, the Swartz, Kulp, Leatherman, Landes, Wismer, Fretz, Myers, Overholt, Gross and other Mennonite immigrant families settled along the banks of the meandering Deep Run, in what is now Bedminster and Plumstead Townships, Bucks County, Pennsylvania. Christian worship must have been held in the homes from the beginning. We do know that by 1738 the first minister was chosen and in 1746 the first log meetinghouse was erected on the grounds of what is still the original Deep Run Mennonite Congregation of the Franconia Conference.¹

For nearly a whole century, Deep Run and most of the other congregations of the Franconia Conference prospered. Then in 1847 there was a major division in the conference over new methods in presenting the old Gospel. A sizeable group in the conference, led by John H. Oberholtzer, was determined to adopt a clear and definite written church polity, and to introduce Sunday Schools, Missions and Christian Publications. The major part of the conference was equally determined that such innovations should not be tolerated. Thus on 28 October 1847, the new group, meeting at Skip-pack, formed the Eastern Conference, made up of former congregations and parts of former congregations of the Franconia Conference.

A Laymen's Division, 1847 - 1848

The history of the Deep Run Congregation, as compared with the other original congregations of the Eastern Conference, is interestingly unique in three ways.

1. For more detailed information on early Pennsylvania settlements and early Deep Run history, see Smith's *Mennonite Immigration to Pennsylvania* and Wenger's *History of the Franconia Conference*.

In the first place, the secession from the old congregation was purely a laymen's movement. This is the reason why we find no Deep Run representative at the historic Skippack Meeting in 28 October 1847. This also seems to account for the fact that the division at Deep Run was a slower process than in the other congregations. Furthermore, this lack of an experienced minister's leadership, as we shall see, seems to have sadly retarded the work for many years.

Although a strong, guiding hand was wanting, we find no lack of initiative among the organizers. The earliest evidence we have of such initiative has been fortunately preserved for us in a document. It is a petition made on 24 December 1847, requesting the use of the Deep Run Meetinghouse "*every 4th Sabbath for Public Worship.*" Thereafter follows a list of forty-nine signers, most of whom were charter members of the new group. (See page 27). Thus, less than two months after the new conference was organized a sizeable following was already forming at Deep Run. According to later history, this proposition was promptly denied by the old group.

During these days there must have been much unrest in the old congregation. Reliable tradition informs us that the choosing of a minister was delayed for several years, pending the outcome of the strife. Tradition also has it, that youthful and vigorous Isaac Meyer, ordained as minister in 1843, for a time was on the verge of joining the new group, and that the younger men of the new group when still attending the old meetings, would sit outside on the fences in warm weather and disturb the worshippers. In return, it is said, Isaac Meyer would preach against them in strong language. The late Henry Shelly, often heard the aged Isaac Meyer, years later say, "Mir waren alle base" — a confession which the regrettable facts of our history force us all to make! We today cannot begin to realize the heartaches and broken family circles of those early days.

What happened during the following weeks and months of 1848, we perhaps shall never know. Did the new group already meet regularly for Public Worship? In support of an affirmative answer to this question, we have only to look closer at the December 1847 Petition. The closing statement, "*. . . if such a request is not granted, we shall feel under necessity of building another house for Public Worship . . .*", infers that separate worship was, at least, definitely contemplated in the near future, if not already carried on.

But we have even better evidence that during 1848, a separate congregation was already in existence. The preface to the Second Membership Book of the new Congregation (See page 32) clearly

states that the congregation “*was organized in the year of Christ 1848*”, and that the names of the first members were recorded in the First Membership Book at that time. Similar evidence is to be found in the Remonstrance petition presented to the Court by the old congregation sometime early in 1849, (See page 28). Throughout this document the new group is viewed as an organized “society” or “sect” which has “ . . . *made several efforts to obtain possession of the meetinghouse at Deep Run for the purpose of holding their meetings therein . . .* ” The Remonstrance also discloses that during 1848, Joseph Fretz, Martin Fretz and John Fretz, all of the new group, had been disowned; that John Leatherman had withdrawn from the old congregation, and that this new group had been called upon to revoke “their regulations” but had refused to do so. Finally, it states that “*This Sect . . . have at all times been permitted to bury their dead in our Church Yard and perform their funeral rites and ceremonies in the Church without hindrance or molestation . . .* ” On the basis of this evidence we conclude that the new congregation was organized to some extent and was meeting for Public Worship during 1848. No evidence has been left us concerning this early meeting place nor the preachers. ²

A Charter and Constitution, 1849

The next unique event took place on 15 December 1848 when the new congregation made application for a charter and constitution to the Court of Bucks County.³ This application was filed in the names of Enos Fretz, Joseph S. Fretz, Matthias Stover, Philip Kratz, John Leatherman, Samuel Atherholt, John Myers, Jr., John Fretz, and Martin Fretz. If it should be asked why such a legal procedure was followed in organizing the new group, the only positive answer one can give is in the words of the framers themselves, namely “*that it will be for the advancement of our interest both spiritual and temporal*”. It was, no doubt, in keeping with J. H. Oberholtzer’s emphasis upon a systematic and thorough way of conducting the spiritual and temporal matters of the church.

The application was recorded in the Prothonotary’s Office, 4 January 1849 and a notice thereof was published for the next four

2. However in the 1899 Mennonite Yearbook it does state that prior to Minister Martin Fretz, the “spiritual offices” at Deep Run were filled by ministers from other congregations.

3. Copies of this Charter and Constitution were published in broadside form, in both English and German, in 1849, and in the Congregational Yearbooks of 1914 and 1946.

weeks in two Doylestown weekly newspapers, the English Doylestown Democrat and the German Morgenstern. By this time the feeling ran high on both sides. For when the old congregation learned, possibly through the advertisements, the intentions of the new group, they, too, petitioned the court sometime between 9 January and 25 April 1849, urgently requesting that the charter be denied. In general this "Remonstrance" (See page 28) claims that the new group is a "fragment" and "of recent origin" seeking to be, "*. . . clothed with legal privilege that will enable them to harass and wrong us, and as we believe their intention is, to deprive us of our property.*"

However on 25 April 1849 the Court with "*. . . no sufficient reason being shown to the contrary*", granted the charter. From this time forth, full minutes were kept of the Trustee and Congregational meetings. These minutes form the general basis for the remainder of our history.

The youthful congregation, now in possession of a constitution, began to move forward on its own. On 14 May 1849 the trustees met for the first time at the house of Enos Fretz in Bedminster Township and organized by electing Matthias Stover, president; John Myers, Jr., secretary; and Joseph S. Fretz, treasurer. The other trustees included Enos Fretz, Philip Kratz, John Leatherman, John Fretz, William Myers and Joseph F. Myers.⁴ Next a collection was taken to defray incidental expenses. Lastly, the trustees decided to once more approach the old congregation with three propositions. (See page 30). The first proposition asked for the use of the meetinghouse on alternate Sundays. The second offered a plan for joint ownership of the Burial Ground, and the third suggested a plan for deciding the ownership of the meetinghouse. Evidently these propositions were not strong enough to suit the new trustees and so an additional notice was added that "*. . . we have appointed a meeting for the Worship of God on the 3rd Day of June and on every second Sabbath thereafter (in the old meetinghouse) . . .*" The notice closed as follows: "*Provided the above proposition is accepted by you, you need not fear any ill will, malice or disturbance from us hereafter. But if the same is not accepted by you we will be compelled to try and obtain our just rights in another way.*" Strong language, indeed! Such feeling is of course to be regretted.

4. It should be noted that William Myers and Joseph F. Myers have replaced Martin Fretz and Samuel Atherholt as trustees. Since no election was in order, the only explanation plausible seems to be that the latter men resigned at this time to become minister and deacon, respectively.

The old congregation, now fully awakened to the rising energies of the new group, lost no time in taking action. In a firm but gracious reply dated 26 May 1849 (See page 31) they made their final position clear, “ . . . *we cannot permit such proposals. Moreover a meeting held without permission seems to us to be entirely unjust. . . . We ask you for your own good to cause us no further trouble. We will let you alone in peace and quietness, but we also ask the same of you.*” The answer goes on to offer financial settlement over “the dwelling-house” and the continued use of the burial grounds.

The situation was now clear. The firm reply by the old brethren had shattered all hopes of sharing the old meetinghouse, as some of their new sister congregations were doing. The only thing left to do was to build a new meetinghouse.

A New Meetinghouse, 1849

It is the erection of this new meetinghouse that furnishes the third unique step taken by Deep Run. All of the other congregations of the new conference had either taken full possession of their meetinghouses, as at Skippack, Schwenksville, West Swamp, East Swamp, Flatland and Upper Milford, or had shared the use of the meetinghouse, each group meeting on alternate Sundays, as did Worcester, Providence, Rockhill, Saucon, Springfield, Boyertown and Hereford. Deep Run was the first congregation to be excluded from its parental home, and the first to grapple with the pioneering efforts of building a meetinghouse.⁵

On Wednesday, 6 June 1849⁶, just one and one half weeks after the old congregation had answered their propositions, the congregation, upon due notice, met at the house of Miller Isaac Fretz in Tinicum Township and immediately resolved that, “ . . . *a parcel or lot of ground should be purchased close by the old meetinghouse for erecting a new meetinghouse thereon.*” A committee consisting of William Myers, Enos Fretz, and John A. Loux, Esq., were appointed to purchase the ground. A subscription was at once taken for this new venture, revealing the earnest zeal of the members. A

5. According to Wenger's *Franconia History* (pp. 219, 224, 368) both Bertolet's and Saucon Meetinghouses were built in 1847, but prior to the Conference Division.

6. There seems to be some confusion on this date. A. J. Fretz's *Brief History of Deep Run*, Cassel's *History of the Mennonites*, and the 1899 *Yearbook*, refer to this meeting as held on the 16th. The secretary makes it quite clear in the Minute Book that there are two meetings, the one on the 6th of June, and the other on the 16th of June. However, at one place, he incorrectly inserted “June 16th” in the margin of the June 6th minutes, thus leading to this confusion.

record of the subscriptions are to be found in the Minute Book, down until 15 August 1853. The abundance of names (174 in all) and the types of names infer that many sympathetic outsiders contributed to the new meetinghouse.⁷ The amounts contributed ranged from \$75.00 to 12½ cents, averaging about \$5.00.

The committee chosen to purchase the land lost no time and on Saturday, 16 June, the congregation again met and resolved, “ . . . *that about 2½ acres of land be bought from Henry Myers near the old meetinghouse which was done accordingly, conveniently to the old grave yard.*” It was further decided to build a meetinghouse thereon “ . . . *as large as may be convenient . . .* ” and that it be built of brick. However, it was not until a meeting of the trustees on 2 July, at the house of John Fretz in Bedminster Township, that more definite plans were made for the construction of the new house. It is interesting to note the details. The house as planned by them was to be covered “ . . . *with pine shingles . . . to have 3 outside doors, 12 windows with 15 lights in each window, the lights to be 10 x 12, 2 small windows in the garrett, 2 in the partition, and a door, the pulpit excepted.*” William Myers and Joseph S. Fretz were appointed to superintend the building and all haste was made to begin.

The next step was to hire the necessary skilled laborers, which in those days, included only two carpenters and one stone mason. On the very next Saturday, 7 July, the Trustees and tradesmen of the community gathered at 7 a. m. on the newly purchased ground — a picturesque sight it must have been. After receiving the various bids for the work, the Trustees appointed Samuel Keller and Jacob Leatherman to do the carpenter work “ . . . *at a common price per day*” and Joel Rosenberger to be mason “ . . . *at one dollar per day and boarding found.*” Since it was already mid-summer, work must have begun almost immediately. A. J. Fretz tells us in his brief history of Deep Run, that during this time the congregation worshipped in the Deep Run Presbyterian Church, which still stands today and is locally known as The Irish Meeting House. Could this also have been the place of worship in 1848? Soon after this the plans were changed and enlarged to the effect that the dimensions of the House be 55 feet by 40 feet by 16 feet, the “kitchen” be occupied as

7. Among the non-Mennonite names, we find, John Harpel, Esq.; Lewis E. Summers and Moritz Loeb, the Bavarian, Jewish printer of Doylestown, known for his friendliness to the Mennonites. (cp. Ralph Wood, *The Pennsylvania Germans*, Princeton, N. J., 1942, p. 143).

a gallery on the top, the pulpit be raised 4 feet from the lower floor and that there be 4 doors instead of 3.

By November the meetinghouse was near enough to completion to install stoves and 8 new benches. On Saturday, 1 December and Sunday, 2 December 1849, the long awaited time of Dedication took place. On 8 April 1850 two accounts for the building of the meetinghouse were recorded. The one account records the actual expenses, the other account includes the work donated by the members themselves, the sum total of both accounts equaling \$1865.49, the apparent cost of the meetinghouse. As one scans the latter account, he begins to realize the deep devotion and the sacrifice of time and energy which went into the building of this simple House of Worship. Here is an excellent example of Christian mutual aid, so characteristic of these early Mennonites. That such cooperation played no small part in the erection of the meetinghouse is seen in the activities listed. Some donated bricks, others lumber or stone, many donated their teams and hauled the bricks, stone, lime, lumber, etc. Others donated hours of labor, while still others donated board and room for the workers. Along with this we see a similar financial sacrifice. On 4 June 1851, the treasurer still reported a debt of some \$300 on the house. Once more the members gave of their means and paid the remaining debt.

The Tribulation, 1850 - 1853

But such harmony was soon to be marred by strife, threatening the very life of the new congregation for the next three years. The first outbreak occasioned the abrupt withdrawal of the first minister, Martin Fretz and the first deacon, Samuel Atherholt. The only reliable account of this disturbance is recorded by A. J. Fretz in his brief History of Deep Run.⁸ According to him, the congregation charged Atherholt with making excessive charges for material which he furnished for the meetinghouse.⁹ Fretz sided with Atherholt and sometime early in 1851¹⁰ the crisis came and Atherholt and Fretz withdrew from the congregation. This, however, was not the end of grief. Between April 1851 and April 1852 the struggling congre-

8. Could this story have come first hand from Martin Fretz himself, the father of the author?

9. In the Treasurer's account of 8 April 1850, the following item is mentioned: "Samuel Atherholt's Blacksmith bill—\$63.22."

10. On 29 March 1851 it is recorded in the minutes that William Myers resigned as trustee. He was the next deacon. The Second Membership Book states that in 1851 Martin Fretz was no longer recognized as minister (See page 32).

gation chose another minister. This choice must not have satisfied all for on 3 May 1852, the congregation authorized the Treasurer, " . . . to pay over to such persons who had contributed to the erection of the meetinghouse and were dissatisfied with the minister chosen by the congregation, the amount of their respective subscriptions." From July until December, ten "dissenters" applied, received their contributions and withdrew from the congregation.

The loss of these men left the youthful congregation once again in financial embarrassment. In December 1852, the treasurer reported a debt of \$322, a tidy sum for those days. What was the congregation, already emptied by past financial struggles, to do? Word went out through conference and now its sister congregations came to aid. On 25 March 1853, the Skippack Congregation contributed \$80. On 30 March, J. H. Oberholtzer turned over \$16 from Upper Milford, and in August the Swamp Congregation, along with Flatland and Springfield gave \$21.¹¹ Finally, for the third time, Deep Run members gave of their meager means and, adding this to the above contributions, they paid the debt in December 1853. The congregation had weathered the storm!

The Awakening, 1854 - 1949

Little is known about the spiritual life of the congregation for the next twenty years apart from the brief minutes recorded. Evidently the preaching service conducted every two weeks in German was the only activity. With the ordination of Allen M. Fretz in 1883, weekly services, except the fourth Sunday, were begun, with a few conducted in English. In 1896 it was urged that the minister preach English oftener. In 1910 the congregation requested all services to be in English, allowing the minister, "*to have part in German when the German people are present.*" For many years Christian Endeavor was held on the fourth Sunday until 1944, when it was agreed to have worship every Sunday. From the beginning, Preparatory and Communion have been observed every Spring and Fall. Individual communion cups were first used in 1917. Harvest Home and Thanksgiving Day Meetings have been held annually for many years. Since 1947 a series of Pre-Easter messages, by a visiting speaker, and a series of Sunday evening Hymn Sing and Bible Study Meetings, have been held annually.

11. All these contributions are itemized and thus, provide a valuable list of early members of these congregations.

A Sunday School was organized in the late fifties but ceased to exist in the early sixties.¹² In 1872 it was reorganized with Allen M. Fretz as superintendent, and has continued as a mighty influence for God ever since. In 1876, Minister Jacob S. Moyer reported to conference that a spiritual awakening had taken place at Deep Run. In addition to the active Sunday School, nine young people were under instruction in the Catechism. Bible Study was being held every two weeks on Saturday evenings during the winter. The spiritual life and activity of the congregation was greatly strengthened by the coming of Allen M. Fretz as minister and later, Samuel W. Gross, as deacon.

The Sunday School has continued to grow. An annual Children's Christmas Program has been given for many years. In 1931, the young women organized the Always Faithful Class, and the men, the Excelsior Bible Class. In 1947 the boys and girls joined classes and organized the Young People's Class. These organized classes have been very active in supporting Missions, Relief, and Congregational Projects. In 1946, the first Vacation Bible School was organized by the Sunday School.

Missions have been faithfully supported from the beginning as have all other Conference and General Conference activities. Since 1885, a Women's Missionary Aid Society has been very active in studying Missions and contributing to them and other worthy causes.

In 1892, a Young People's Christian Endeavor Society was organized, meeting every fourth Sunday when no worship services were held. Since 1944, it now meets every fourth Sunday evening with Junior and Intermediate Societies meeting separately. The Junior Society was begun in 1931 and the Intermediate Society in 1937. The latter was inactive for a short period but reorganized in 1940 by Alma Mast. Since 1942 the Christian Endeavor has been sponsoring popular Easter Sunrise Services. Few realize the great amount of good that the Sunday School and Christian Endeavors have done during the past fifty years, in promoting interest in Christian Doctrine, Missions and social problems.

An annual Fellowship Supper for the congregation was begun in 1930 by the Christian Endeavor and since 1937 has been carried on by the Excelsior and Always Faithful Classes. A Retreat Fund Committee, organized in 1941, has been doing a valuable service in providing financial means for many young people attending Men-O-Lan

12. A. M. Fretz, "Sunday School in the Eastern District Conference", 1939 *Mennonite Yearbook*, p. 42.

Summer Retreats. Since 1894, the minister has edited a congregational yearbook, which includes elections and financial reports and membership lists. For many years, A. M. Fretz published a congregational paper, periodically, entitled "Home and Church". Weekly Church Bulletins have been published since October, 1940.

The Officers

The first elder or bishop of Deep Run was the well-known John H. Oberholtzer. In May 1849, Conference placed the new Deep Run Congregation under the Swamp District, of which Oberholtzer was the elder. In October 1850, Conference changed Deep Run, at its own request, to the Skippack District, of which Moses H. Gottshall was the elder. For some reason, this was again reversed in May 1852. In 1868 a proposition was made by Conference that the congregation of Deep Run, Branch and Skippack form a separate district. This was rejected by Deep Run.

From that time until 1888 Moses H. Gottshall served as elder of the congregation. Moses had a strong, pioneering character, coupled with natural, pulpit power. Older members still speak of him as "Der Bibel Schlager" because of his pulpit gestures. Preacher Enos Wismer of the Old Congregation relates how on warm Sundays Moses' powerful voice coming to the climax of his sermon could be heard distinctly at the Old Meetinghouse as they prepared to leave for home. On 21 October 1888, the aging Moses preached at the Fall Communion at Deep Run. A few temperance people had insisted on the use of grape juice instead of the customary wine at the Communion table, thus antagonizing a sizeable group in the congregation. The night previous, Moses sought to settle the threatening division. At the meeting he chose Romans 14:8-13 as his text and preached his last sermon—a powerful sermon never to be forgotten by those who heard it! That afternoon he took sick and a few days later passed on to be with the Lord. His wise counsel was not followed and shortly after, about forty members left the congregation. Some of them later returned. From 1888 until 1892, when A. M. Fretz was ordained as the first resident elder, William S. Gottshall of Schwenksville, son of Moses, was elder of the congregation. Russell L. Mast succeeded A. M. Fretz as elder in 1942, serving until 1945. Herbert Fretz was ordained to the eldership or full-ministry in 1947.

Martin Fretz, the first minister, was ordained and began preaching, at least by May 1849, if not earlier. As already mentioned he

withdrew from the congregation in 1851. There is no sure record who the next minister was. But he must have been the one who occasioned the 1852 trouble in the congregation. A. J. Fretz lists Samuel Weinberger as the next minister. Weinberger was ordained minister at Branch (now Rockhill) at least by 1851 and he may easily have been this controversial minister. A. M. Fretz lists Joseph D. Rosenberger and Enos F. Loux as the next ministers. They were probably chosen about 1855 as co-ministers.¹³ Rosenberger continued to serve as minister until 1870 when he joined the Blooming Glen Congregation of the Franconia Conference. Loux preached until 1859 when he moved out of the community to Milford Township. In the early Seventies he returned to the community and congregation, but assisted only occasionally in the ministry.

During the Sixties and later, such conference ministers as John Oberholtzer, Joseph Schantz, Christian Clemmer, Samuel Moyer and Moses Gottshall often supplied the pulpit.

The next regular minister was Jacob S. Moyer, who was called in 1871. He was a recent graduate of the new Wadsworth School and had first been chosen minister of his home congregation at Springfield. He served until 1883, when Allen M. Fretz, a son of the congregation, was called and ordained. While visiting relatives in the Middle West in August and September 1883, Allen Fretz received a letter informing him that he had been chosen minister of his home congregation. Upon his return, he was ordained on Sunday, 13 October 1883. He faithfully ministered for almost sixty years. At the annual Congregational Meeting in November 1939, Brother Fretz asked to be relieved of active duty. On 28 July 1940, Russell L. Mast, a recent graduate of Hartford Seminary was ordained as minister while A. M. Fretz continued as elder. Brother Mast served until 12 August 1945. The present minister, Herbert Fretz, was called 14 October 1945, and was ordained as minister 14 April 1946.

Samuel Atherholt, the first deacon, served the same period as Minister Martin Fretz. In March 1851, William Meyers was chosen deacon, serving well until his death in 1889. From 1879 on he was blind and was assisted by Aaron M. Rickert, who in turn served until 1899. At a special meeting of the congregation on 3 June 1899, it

13. In the front of the 1927 Membership Book, A. M. Fretz inserted his own short history of the congregation. Concerning Rosenberger and Loux he says: "these (men) were for a number of years co-ministers and were probably elected in the Fifties, the congregation in the intervening time being served by supplies from neighboring congregations." The Minutes record that Enos Loux was elected a trustee in 1854 but resigned in 1855.

was decided that the deacon should be elected every three years, instead of for life. Samuel W. Gross, was immediately chosen and served until 1938. In November 1935 Levi S. Moyer, was chosen to assist Samuel Gross, but was not ordained until 2 January 1938 when both he and Charles F. Wasser were ordained as deacons. Levi Moyer died November 1941 and Ely R. Fretz was chosen and ordained 24 May 1942. At present, Charles F. Wasser and Ely R. Fretz are the deacons.

The Organization

The congregation, while never officially accepting a written Confession of Faith, has always adhered to a Biblical Faith. The unique Constitution and government of the congregation has remained substantially the same from the beginning. In 1913, three minor changes were made in the Constitution regarding the time of the annual Congregational Meeting, the inclusion of female voters, and the time of the trustee meetings. Also at this time, the office of deacon, which had been changed from a life term to a three year term in 1899, was written into the Constitution.

There have always been nine trustees, three of whom are elected each year at the Annual Congregational Meeting, following the Thanksgiving Day service. As customary, the trustees govern the temporal affairs, and the minister and deacons conduct the spiritual affairs of the congregation. For the coordination and benefit of both spiritual and temporal affairs, a Council, with advisory functions, was formed in 1942. The Council includes the minister, deacons, trustees, Sunday School superintendent, and Senior Christian Endeavor president, and meets quarterly.

Two records are kept in the congregation. The Secretary holds the original, leather-bound English Minute Book of 1849, still in use. It is to be regretted that the splendid minutes of the congregation, especially in the early days, are completely silent about the spiritual officers and spiritual activities of the congregation. The minister holds the Membership Book, in which he records the members, officers, marriages, and deaths of the congregation. There have been three of these Membership Books. The second book, begun in June 1853 states in its preface (See page 32) that the first book was begun in 1848, and that when Minister Martin Fretz left the congregation in 1851 he refused to give it over. The second book was used from 1853 to 1927. The third book has been in use since 1927. Only the second and third books are now extant.

The Music

For about the first twenty-five years all singing was in German without an instrument. In all probability Isaac K. Fretz was the first songleader. He would sit on the front bench of the men's side and never rise to lead. In the early Seventies, the first instrument, a reed organ, was purchased by Mrs. Enos Fretz and placed centrally in the gallery. Later it was moved down to the front of the women's side. English singing began soon after this on a small scale. Reed organs were used until 1932 when the first piano was purchased. A great improvement to the worship meetings was made when an Allen Electric Organ was installed in memory of Allen M. Fretz on 4 April 1948.

Hymn books that have been used are: *Die Kleine Geistliche Harfe*, 1849; the General Conference *Gesangbuch*, c.1873; *Gesangbuch Mit Noten*, c.1890; *Gospel Hymns*, c.1895; *Pentecostal Hymns*, c.1920; *Christian Service Congs*, 1940; *Mennonite Hymnary*, 1945. A choir was first begun about 1883 and sat behind the organ on the women's side. A Young People's Chorus was started in 1947.

The Meetinghouse and Grounds

Important alterations have been made twice within the meetinghouse. In 1885, the long, high pulpit, which W. S. Gottshall always called a "two story pulpit", was removed and the present pulpit was installed on a lower level at the suggestion of Allen Fretz who "thought it best to be nearer on a level with his parishioners." In 1900 the most extensive alterations were made.¹⁴ The old benches were replaced by the present pews, a railing and platform were placed around the pulpit, a table placed within the railing, the gallery extended several feet and the old ten-plate wood stoves exchanged for a modern heating system, all amounting to \$772. The Rededication Services were held on 24 June 1900. In recent years, again, the need for more Sunday School and Christian Endeavor room, has been urgently felt. Thus work was begun this Spring on a substantial addition of Sunday School rooms to the north corner of the meetinghouse.

14. During these alterations several funerals were held in the meetinghouse of the old congregation. Just about fifty years later we were able to return the favor. During 1948-49 when the old congregation was building their new meetinghouse, five of their funerals were held in our meetinghouse.

On the outside, the simple beauty of the meetinghouse and grounds have changed little in the past one hundred years, except for the removal in 1937 of the upper row of sheds and the hitching posts along the path to the cemetery. The sturdy oaks and plain meetinghouse stand as a quiet monument to the strong and simple Godly faith of the generations of worshippers. In 1874, the pine shingles were replaced by the present slate roof, and in 1933 the meetinghouse was equipped with electricity. Several of the sheds on the northwest side of the meetinghouse were enclosed in 1932 to be used for dining accommodations at Conference meetings. In 1948, this building was improved and partitioned for classes. One half acre of land was purchased, west of the meetinghouse, from John Stover in 1937.

In the beginning, the congregation buried its dead in the Old Mennonite Graveyard. The first interment in our graveyard was that of Jacob F. Leatherman in 1856. Three-fourth of an acre was added to the cemetery in June 1860. It is interesting to note that the trustees bought this tract for one dollar from Enos Fretz, who, just one month previous, had purchased the same tract from Preacher Samuel Godshalk of the old congregation. In 1931, under the leadership of Harvey Hunsberger, Harvey Baum and Harvey Wismer, extensive improvements were made to the cemetery. The boundary was extended, the rows were straightened, and the new parts divided into lots. On 13 September 1931 a Dedication was held, where it was disclosed that 180 hours of work were donated to this project by the members. Since 1931 a record of the graves and lots has been kept by the trustees. In 1941 a beautiful parsonage was built in the village of Bedminster, on land donated by Francis M. Fretz.

Statistics for the Future

Deep Run has, in some ways, been the mother congregation of the Souderton, Perkasio and Lansdale congregations. Minister A. M. Fretz was instrumental in organizing Souderton in 1893, Perkasio in 1905 and Lansdale in 1930. Furthermore, a considerable number of charter members of these congregations came from Deep Run. When the Lansdale congregation was organized about thirty members withdrew from Deep Run to take up work in the new field.

The following former members of our congregation have gone out into professional Christian service: Joseph R. Gottshall, son of

Samuel and Elizabeth Reiff Gottshall, served in independent mission work in India, from 1892 until 1902. He received much support from Deep Run Congregation. Later he became a member of The Christian Catholic Church, of Zion City, Ill., now resides in Blooming Glen. William J. Fretz, son of Oliver and Susanna Myers Fretz, has for many years been a minister in the Mennonite Brethren in Christ Conference, and now resides in Bethlehem, Pennsylvania. Menno M. Myers, son of Aaron and Lydia Moyer Myers, served as minister at Bowmansville for a short period beginning in 1915. He is now in Independent Mission work in Camden, New Jersey. Freeman H. Swartz, son of Jacob and Mary Hockman Swartz, since 1921 has been minister at Schwenksville, and an active leader in conference affairs. In 1944, he married Nora Moyer, daughter of the late Deacon, Levi S. Moyer. They now reside in Norristown, Pennsylvania. Howard T. Landes, son of Oliver and Anna Landes, served as minister at Germantown from 1928 to 1946. Since then he has been minister of the Ebenezer Congregation, Bluffton, Ohio. J. Winfield Fretz, son of Clarence and Ella Landis Fretz, has been Professor of Economics at Bethel College, North Newton, Kansas, since 1942. He is active in General Conference affairs, and has traveled and written extensively on Christian Mutual Aid.

From 1946 to 1948, Marvin Wasser, one of the sons of the congregation, served as a War Relief Worker in France and Germany. At the present time, there are a group of our students preparing for professional Christian Service in College and Bible School.

A list of the Conscientious Objectors to war, from our congregation would include the following. In the Civil War:¹⁵ Miller Isaac Fretz, Ely Fretz, Albert Fretz, Abraham S. Myers, Mahlon S. Myers, Jacob D. Rosenberger and Joseph D. Rosenberger. In World War I: Charles K. Kilmer, George W. Gross and William D. Moyer. Joseph G. Mountenay and Allen R. Fretz were non-combatants. In World War II: Willard Myers and Marvin Wasser, both serving in the Civilian Public Service program.

The membership of the congregation in 1849 was about 60, in 1900 it was 140, and in 1949 it is 208. The most common names in 1849 were Fretz, Myers, Leatherman, Rickert, Loux, Kratz, Rosenberger and Krout. In 1949, the most common names are Myers or Moyer, Mill, Wasser, Wismer, Hunsberger, Derstine, Fretz, Charles

15. In the *Doylestown Democrat* of 23 September 1862, a list of 319 Bucks County Conscientious Objectors was published. It is interesting to note that two-thirds of the list are Mennonite names from the few townships thickly settled by Mennonites.

and Landes. The predominant occupation of the members in 1849 was agriculture, with most of the farms located within one or two miles of the meetinghouse. In 1949, the occupational percentages among the families of the congregation are as follows: Farmers, 43%; Tradesmen, 23%; Truckers and Marketmen, 14%; Office and Professional workers, 12%; Factory Employees, 8%. Today the majority of the members live at an average distance of six miles from the meetinghouse.

Thus closes the first one hundred years of our history! By the grace of God, we have weathered its storms and heartaches. By the grace of God, we have, also, abundantly enjoyed the sunshine of Divine Blessing. For many years already, we have shared love, instead of bitterness, with our older sister congregation across the way. Our congregation, with its auxiliary organizations, has been growing, spiritually and numerically, in its own quiet, steady way. Much of this is due, on a human level, to the strong family bonds and family religion in our homes. But there is still much in our congregation, our homes, and our lives, to be claimed for Jesus Christ, our Saviour and Lord! By the grace of God let us travel forward!

EARLY DOCUMENTS

The 1847 Petition

*A Meeting Held at Deeprun Meetinghouse**

At a friendly meeting held this 24th day of December 1847. the follow-propositions were agreed upon and passed ———

We the Subscribers do request of the Society every 4th Sabbath for Public worship, and if such request is not granted we Shall feel under the necessity of building another house for Public worship on the same Premises.

Jonas Fry
Jacob Rosenberger
Abraham Leatherman
John Leatherman
Isaac Fretz
Joseph F. Meyer
John Swartz
Abraham L. Leatherman
Abraham Fretz (miller)
Phillip Kratz
Martin Fretz
Henry Crout
William Fretz
Mathias Stover
Jacob Fretz
Henry Fretz
Enos Fretz
Abraham Meyer
Phillip Fretz
Ephraim Meyers
Joseph S. Fretz
Mahlon Fretz
Jacob Kraut
Abraham Fretz

Abraham S. Meyers
John D. Rosenberger
Abraham Meyers
Aaron S. Meyers
Joseph Fretz
John Meyers, Jr.
Jacob High
Jonas Meyers
Christian Bewighouse
William Baringer
Isaac Fretz
Henry Meyers (Bedminster)
William Meyers
Michael Fry
Joseph A. Kraut
Joseph Kreier (?)
Isaac Myers (farmer)
Jacob S. Kratz
Henry Kratz
Abraham Meyers
John F. Meyers
John K. Meyers
Christian Meyers (farmer)
Abraham Nash
John Bewighouse

*Copied from Old Mennonite Deacon Abraham Wismer's (1791-1859) copy of this petition, now in the possession of Harvey Wismer, Plumsteadville, Pennsylvania.

The 1849 Remonstrance

*To the Hon. the Judges of the Court of Common Pleas
of the County of Bucks —**

The undersigned Ministers and Elders of the Menonite Society of Deep Run and Plumstead having learned that an application has been made to your Hon. Court by persons not in religious fellowship with them but claiming to be the Menonite Society of Deep Run and Plumstead to be incorporated beg leave to present to your Hon. Court the following Remonstrance against the Incorporation of said Society for the following reasons to wit. 1st The applicants for said charter are not members of our religious Society, three of them to wit Joseph Fretz Martin Fretz and John Fretz having been disowned in consequence of their violation of the long established and only recognised disciplin thereof, John Leatherman another applicant has withdrawn from the Society and Enos Fretz John Meyers Samuel Atherholt Philip Kratz and Mathias Stover were never members of it but have been received as members of this Society of recent origin professing and asserting to be the Menonite Society whilst their rules and regulations are at variance with those that have been cherished by the Old Society for centuries. 2nd These persons have been frequently called uppon to recall their regulations which they have made but have invariably refuse to do so. 3rd They have made several efforts to obtain possession of the meetinghouse at Deep Run for the purpose of holding their meetings therein, in this however they have not succeeded, the old Society assembling there upon every Sabbath day for worship. Yet your Petitioners are firmly of the belief that their object in being incorporated is for the purpose of claiming by some means the property and Real Estate at Deep Run belonging to the Old Society—For the purpose of satisfying the Court that this Society is not the Menonite Society we would state to your Hons. that some time since the new Church discipline was forwarded to four Bishops and two Ministers of the Lancaster Conference who unanimously condemned it as at variance with the long acknowledged principles of the Menonite Church. Their Creed has no where met with countenance among the heads of the Church. Our Society in America is quite numerous and particularly in the State of Pennsylvania, Maryland, Virginia, Ohio, Indianna and New York as well as in Canada yet no where has this new Sect made its appearance to our knowledge but in the Counties of Bucks Lehigh Montgomery and Chester in this State. Your Hon. Court we therefore hope that you will perceive that this fragment is not the true and genuine Menonite Society we therefore pray and trust that they will not be incorporated under our name and clothed with legal privilege that will enable them to harras and wrong us and as we believe their intention is to deprive us of our property. We as a Society have no particular objection to be incorporated, but as yet have been enabled to manage our pecuniary affairs without difficulty notwithstanding we were not possessed of corporate privileges we would state to your Hons. that this Sect who are applying for a Charter have at all times been permitted to bury their Dead in our Church Yard and perform their funeral rites and ceremonies in the Church without hinderance

or molestation and we are perfectly willing that they shall do so in future. The members of this new Sect in proportion to the old is about as 60 in two hundred. Having presented these facts to the Court we hope your Hons. will listen to us relying as we do upon the Laws of our Country for protection in our rights as well spiritual as temporal and not permit this application to be granted unless it be precented in another name.

Signed by the Ministers and Elders on behalf of the Society

Bishop of the District	Isaac Gotshalk
Ministers	Christian Gross
	Abraham Meyers
	Isaac Meyers
Elders	Abraham Wismer
	Samuel Shelly

*Two copies of this and the following documents remain. One copy belongs to Harvey Wismer (See Footnote p. 27), and the other copy is found in the Minute Book.

The 1849 Propositions

Propositions* to the Members of the Mennonite Society now occupying the Meeting House and Grounds at Deep Run:

First, that each society shall have the use and occupation of the Meeting House so that one society shall have the same for one Sabbath and then the other society to have the use of the same the next Sabbath following, and so on alternately from time to time forever.

Second; the Burial Ground to be for the joint benefit of each society, the rents arising from the property to be equally divided.

Third, that the Meeting House and lot and all the buildings belonging to the same shall be exposed to Public Sale, the highest bidder to be the purchaser, and one half the proceeds of the sale to be paid to the society which does not get the property, the Burial Ground to be excepted in the sale, that to remain for the joint use and benefit of both societies.

* * * * *

Notice is hereby given to Isaac Godshalk, Christian Gross, Abraham Myers, Isaac Myers, Abraham Wismer and Samuel Shelly, that we, Enos Fretz, Joseph S. Fretz, Mathias Stover, Philip Kratz, John Leatherman, William Myers, John Myers, Jr., John Fretz and Joseph F. Myers, do inform you that we have appointed a Meeting for the worship of God on the 3rd day of June and on every second Sabbath thereafter with this exception. If a funeral should happen in your society on our Sabbath for worship we will peaceably yield the use of the house to you, but if a funeral should happen in our society on your Sabbath for worship, in which case you are to yield the house peaceably to us. All costs for repairs of the house, etc., are to be equally born by each society, so the same shall continue until it will be necessary to alter the same. We, therefore, expect that you will leave us have the use of the house on the day above referred to, as well as our rights to the whole of the property. Provided the above proposition is accepted by you, you need not fear any ill will, malice or disturbance from us hereafter. But if the same is not accepted by you we will be compelled to try and obtain our just rights in another way.

Witness our hands this 14th day of May One Thousand Eight Hundred and Forty Nine.

Enos Fretz
Joseph S. Fretz
Mathias Stover
Philip Kratz
John (His X Mark) Leatherman
William Myers
John Myers Jr.
John Fretz
Joseph F. Myers

* See Footnote p. 29.

The 1849 Answer to Propositions

*The 26st of May 1849**

To all whom it concerns, it is herewith made known what we, with many of the ministry, and also the brethren of the Lancaster Conference, have decided. It is resolved that we cannot permit such proposals. Moreover, a meeting held without permission seems to us to be entirely unjust. You will, therefore, have the courtesy not to come since no permission shall be given you. We ask you for your own good to cause us no further trouble. We will let you alone in peace and quietness, but we also ask the same from you. And all that you have spent on the dwelling house we will refund to you when you will withdraw peaceably. We will no more concern ourselves with this matter unless you should again enter into agreement with the resolution passed by the Zusammenkunft. Furthermore we are willing also that you bury your dead here at any time and on such an occasion to have full rights to the house.

As it has been done so shall it continue to be.

Christian Gross
Abraham Meyer
Isaac Meyer
Abraham Wismer
Samuel Shelly

*Translated from Abraham Wismer's German copy now in the possession of Harvey Wismer.

The 1853 Membership Book Preface

This book* is to show who is a member of the Mennonite Congregation of Deep Run and Plumstead, Bucks County, Pennsylvania. This congregation was organized in the year of Christ, 1848. A book was made at that time for this very purpose, as these (members) were brought in. But as it happened by the event of things, this (book) remained in the hand of Martin Fretz, at that time Preacher, (who in the year 1851 was no longer recognized by the congregation as their minister). He himself refused to give it over to the congregation, so rather than cause strife between the congregation and him, it (still) lies in his hands. Therefore on the 11th day of June in the year 1853, this book replaces the first one. For that reason, we, as members of the above-mentioned congregation with our names subscribed, declare the former (book) of 1848, null and void for our Congregation of Bedminster and Plumstead, etc., this coming to pass on the above mentioned 11th day of June 1853.

*Translated from German in the Second Membership Book, now in the hands of the minister.



The present spiritual officers of the congregation: Deacon Charles F.

Wasser, Minister J. Herbert Fretz, Deacon Ely R. Fretz.

BIOGRAPHICAL SKETCHES

The Ministers

MARTIN FRETZ, son of Deacon Abraham and Magdalena Kratz Fretz, was born in Bedminster Township, 12 September 1808. In 1831 he married Elizabeth Kratz (1813-1855) of Skippack. In 1838 he purchased 60 acres of his father's homestead and began to farm. This farm is now owned by Mrs. VanDine. Previous to 1847 he was a member of the Old Deep Run Congregation, and in that year was serving as a trustee when he signed the December 1847 Petition. During 1848 he was disowned by the Old Congregation, and subsequently, became one of the 9 applicants for the Charter. He was ordained as the first minister of the New Congregation, at least by May 1849. For some reason, he sided with Deacon Atherholt, who it was claimed made excessive charges for material furnished for the new meetinghouse, and both withdrew from the congregation early in 1851. The months that followed must have brought loneliness to him, who, under adverse conditions, had separated so recently from both Old and New Congregations. When added grief came in 1853 because of his daughter Catharine, who died soon after, Martin decided to leave the community. Early the next spring the family moved to a mill property in Sussex County, New Jersey. But the rivers of sorrow still overflowed. Within a year his wife Elizabeth and baby Albert died. A few weeks later another infant son, Edwin, joined its mother in death. Son John, a decade later, lost his life in the Civil War. The remainder of his life he spent in various communities in northern New Jersey as a farmer, commission man, and merchant. In 1857 he married Margaret Wintermute Hill. He died 13 July 1882, "highly respected by the community, and honored in the church." His children by his first wife were Mary, Magdalena, Catharine, Leah, Elizabeth, John, Anna, Theodore, Abraham J., Martha, Edwin and Albert; by his second wife were Alva, Lucilla and David.

The life of son, Abraham J. (1849-1912) the genealogist, in many ways duplicated the tragic life of the father. After moving to New Jersey as a boy, Abraham J., was reared in the Presbyterian Church. He was converted in the great revival in Newton, N. J. in 1856. Due to disagreement with Presbyterian doctrine, he joined the Methodist Church, attended the Mennonite Seminary, Wadsworth, Ohio in 1870-71, and then for many years led a wandering life preaching in many Methodist Churches in Monroe and Pike Counties, Pennsylvania and in northern New Jersey. In spite of the passing years and distance, he maintained a fervent love for his people at Deep Run, and often visited them. Though far from the community and church, it was he who with A. M. Fretz and others, pioneered the family history and reunion spirit of the late 19th Century. Especially shall he be remembered for his laborious work over the years in collecting and publishing the Fretz, Kratz, Wismer, Myers, Funk, Stover, Oberholtzer, Nash, Rosenberger, Swartley and Beidler genealogies. The longing of his life to return to his people was fulfilled in his last years when he retired and purchased the original "Poor Fields" of the old Fretz homestead, now owned by Roy Leatherman. During these few years he enjoyed immensely his contacts with his many friends and relatives. He was a frequent worshipper in our congregation, and occasionally preached in the absence of the pastor. Yet, even now, life was not without its shadows. His New Jersey bred wife, Elizabeth Headley and daughter Mary, were as strangers among the Pennsylvania Germans, with the result that his home life became one of neglect and loneliness. This together with poverty and growing weakness hastened his end. One evening in 1912, he passed on quite suddenly. Unknown to his people, his body was hastily returned to New Jersey, and there amid the wild mountains in the north, his tired body was laid to rest in a lonely, unkept plot far from his home and far from his people.

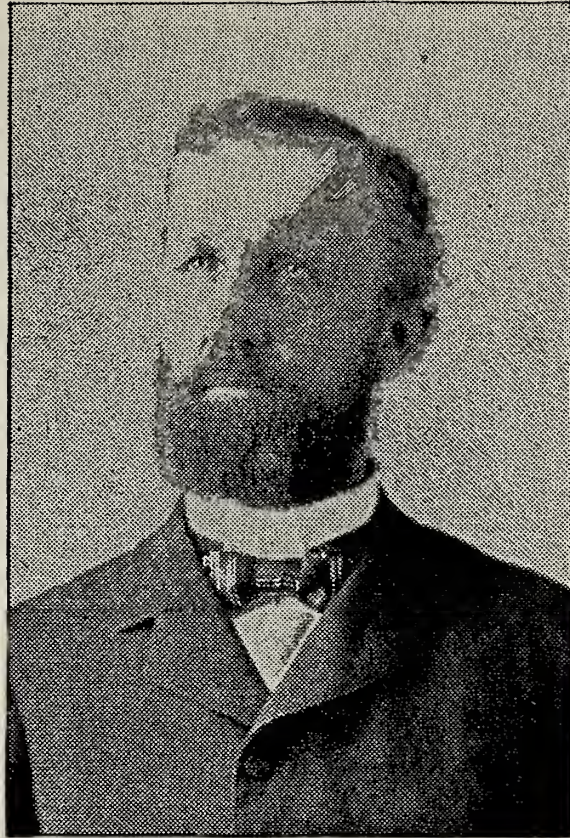
SAMUEL WEINBERGER, son of Balthazar and Veronica Schantz Weinberger, was born in Milford Township, 5 April 1807. About 1830 he married Lydia Gehman (1808-1872). Their children were Mathilda, John, Aaron and Adeline. They lived at first

in West Rockhill Township, and attended the Branch (Rockhill) Congregation of the new conference. By 1851 he was an ordained minister at Branch, and, according to A. J. Fretz's short history of Deep Run, was the second regular minister of the Deep Run congregation, though he still resided and served at Rockhill. If this is correct, it was probably he who occasioned the withdrawal of ten families, who were dissatisfied with the minister chosen by the congregation between April 1851 and April 1852. Confirming the belief that he was a Deep Run minister, is the record in copies of "Der Botschafter" of a Deep Run funeral in November 1853, and a Deep Run couple married in April 1854; both officiated by Weinberger. He served at Deep Run until about 1855. After 1858, he no longer seems to have been active as a minister. In subsequent years he resided at a mill near Hosensack, and later on a farm in Locust Valley. He died at the latter place while plowing, on 8 July 1889.

ENOS F. LOUX, son of Peter and Agnes Fretz Loux, was born 20 June 1819, at the old Fretz Oil Mill in Hilltown Township, now owned by Truman Sensinger. On 28 August 1842, he married Anna Rickert (1826-1859). Their children were Isaac, Peter, Amanda, Minerva, Catharine, Menno and David. They lived on the old mill homestead and worshipped at Blooming Glen before the division. His name first appears on the minutes of the meeting on 14 May 1849. About 1855, he was chosen minister, at the same time, or about the same time that Joseph D. Rosenberger was also chosen. In 1859, when his wife died, he sold the homestead to George Landis, who had recently been minister at Flatland, but had now joined the old conference at Blooming Glen. Soon after this, with his motherless children, he moved to a mill in Milford Township, just north of West Swamp, now owned by Myles F. Harr. On 28 December 1862 he married Anna Beidler (1826-1905). It was he who accompanied John H. Oberholtzer, on his famous and eventful trip to Iowa in May 1860, to organize the General Conference of Mennonites. During the sixties and early seventies, he irregularly preached in the Swamp, Skippack and other congregations. He moved back to the Deep Run community sometime in the seventies. His last years were spent as a miller at what was later Tyson's Mill. The mill was destroyed several decades ago. William H. Tyson now lives on the old mill property. During these latter years, he sincerely desired to fulfill his calling as a minister, but was limited in ability. He did occasionally preach in the absence of A. M. Fretz. He was a good miller. John L. High relates how he acquired the skill of dressing mill stones from the aged Loux. He was a kindly man of stocky stature. One of his granddaughters Elida Zepp, married the late Professor E. J. Hirschler of Bluffton College, Bluffton, Ohio. Another granddaughter, Mrs. Ira J. Wenger of Aberdeen, Idaho, is the mother of Missionary Malcolm Wenger of Busby, Montana. Enos Loux died 6 December 1895. Four days later he was buried at Deep Run, with Henry Rosenberger and Abraham F. Moyer of the Franconia Conference and A. B. Shelly and A. M. Fretz taking part in the services. The latter preached from Timothy 1:9-12.

JOSEPH D. ROSENBERGER, son of Jacob and Elizabeth Detweiler Rosenberger, was born, 11 February 1830, in New Britain Township. On 13 September 1852, he married Mary Ann Bryan (1833-1862). Their children were Eliza, Wilson, Menno and Laura. On 1 October 1864, he married Johanna K. Bryan (1840-1905). Their children were Reuben, David, Isaac, Jacob, Edmund, Allen, Mary and Noah. He joined the congregation in the early days. About 1855, he was chosen minister, at the same time, or about the same time that Enos F. Loux was also chosen. His name appears several times in the conference minutes during the sixties. For some unknown reason, he left the congregation early in 1870, and joined the Blooming Glen congregation as a layman. He had been reared in Bedminster Township on his father's farm now owned by Philip Spier, and had also had his own farm in the same township for some years. About the time he withdrew from the congregation, he was living in East Rockhill Township, along the road between Perkasio and Hagersville, on a farm, now owned by Lester Void. He was of a modest and retiring disposition; a short, stocky man. He was an Eastern Conference Delegate to the 1863 General Conference at Summerfield, Illinois, when plans for the Wadsworth School were laid. In his later years, he retired from farming, moved to 505 Market St., Perkasio, and there died 26 August 1908. His body rests in the Blooming Glen Cemetery.

JACOB S. MOYER, son of Samuel Y. and Elizabeth Shelly Moyer, was born, 29 December 1842, in Springfield Township on the farm now owned by Charles Dieterly. On 24 January 1874, he married Catharine Geissinger (1843-1931). Their children were Menno, Mary, Abraham, William, Samuel and Berend. He was baptized in the Springfield Congregation on 1 April 1861. In his early days he followed the trade of cobbler. While working as cobbler, about 1866, in his shop on South Main St., Quakertown, he gradually began to feel a personal call into the ministry—an unusual thing in the Mennonite Church of that day. Throughout the rest of his days, he never doubted that the Lord had called him. Immediately in the Fall of 1867 he entered the Wadsworth Seminary, not knowing where he would preach the Gospel. After three and one half years at Wadsworth he returned to his home community and was ordained in July 1871 at Springfield, to relieve his aged father. A few weeks or months after this he was chosen by the Deep Run Congregation to also serve them. From 1871 until October 1883 he served as minister at Deep Run, in addition to Springfield, where he resided. After this he served as minister at Springfield and Saucon until his decease. He became an elder in 1872. He served as conference secretary, 1871-1883 and 1890-1891; and as conference chairman in 1892. In General Conference, he served on the Foreign Mission and Home Mission Boards for many years. He was not a gifted speaker, but was deeply pious. One of the former members of Deep Run, recalls the abiding impression made upon her as a girl, when, upon rising in the morning, she would overhear the fervent German prayers coming from his room. He was also gifted with a keen, theological intellect. His sermons, minister conference papers and conference minutes, reveal painstaking work, deep thought, and a rich knowledge of the Scriptures. An outstanding example of this is a paper, "The Mutual Relation of Redemption, Justification, Regeneration and Sanctification", read before conference, and later published in pamphlet form by the conference. In early days, he lived in a tenant log house in Springfield Township, now owned by Harold Bauder. In 1874 he moved to Pleasant Valley in the house now owned by Ira Holtzhiser. He moved to Center Valley in 1892, on the farm now occupied by Mennonite Brethren in Christ Home for the Aged and Orphans. In 1904, he retired from farming to a home on part of the farm, still owned and occupied by his daughter Mary. He died 28 September 1909 and was buried in the Saucon Cemetery.



ALLEN M. FRETZ, son of Ely and Mary Myers Fretz, was born 12 December 1853, in Tinicum Township at the Fretz Valley Mill, now owned by Ralph Zimmel. On 18 September 1880, he married Sarah Leatherman (1858-1882). In 1882 the mother and son died in childbirth. On 5 March 1884, he married Anna Rittenhouse (1860-1923) of Campden, Ontario. Their children were Jacob, Ely, Viola, Allen, Agnes, and Osmund. On 24 June 1925, he married Amanda Fretz (1864-1948). At an early age he showed intense interest for books in addition to his love for outdoor work on the farm. This prompted his wise father to send him, when 16 years of age, on the long trip west to the new Mennonite Seminary at Wadsworth, Ohio. In 1871, he attended Excelsior Normal Institute at Carversville, Pennsylvania, and in 1873, the West Chester Normal School, in preparation for a life in the teaching profession. At the age of 19, he began his teaching career in the local schools. He was baptized at Deep Run on 5 November 1870. He was the first Sunday School Superintendent, 1872-1883, and was active in the Lord's work. Following the sad experience of losing wife and son, he made a trip in August and September 1883, through Ohio, Indiana and Ontario, visiting friends and relatives. During this trip two important events happened which altered his life plans. One of these was a letter informing him that his home congregation had chosen him to be their minister. The other memorable event was the meeting of Anna Rittenhouse in Ontario, who was soon to become his second wife. Upon his return, he was ordained on 13 October 1883 by Moses Gottshall, assisted by Jacob S. Moyer. He was ordained as elder 24 November 1892. He withdrew from the full ministry at Deep Run in 1940, but continued as elder until 1942. He faithfully served his people for nearly 60 years. In addition he served as minister or assisted at Souderton, 1892-1910; Allentown, 1910-1912; Pottstown, 1909-1910; Bowmansville, 1917-1927; Springfield, 1913-1938; Perkasio, 1918-1942; and Lansdale, 1928-1929. He was secretary of conference, 1913-1927, was one of the founders of "The Mennonite", and was active on various conference committees. He lived on the old homestead in Bedminster Township, 1856-1892; at the Souderton parsonage, 1892-1910; and from 1910 until his decease, in Perkasio, on Callowhill and Buttonwood Streets. He owned the old

homestead until 1938 when he sold it to Clayton Landis, the present owner. He died 26 April 1943 and was buried at Deep Run. J. Winfield Fretz has well summarized Allen M. Fretz's life in the following words: "He was the embodiment of Christian humility, the personification of love in action. Throughout his life, he demonstrated the beauty of simplicity in word, in deed and in thought. . . . Many lives were enriched, many hearts warmed by his long, gracious teaching and preaching ministry."



RUSSELL L. MAST, son of William R. and Beulah Wettrick Mast, was born 23 August 1915, at Walnut Creek, Ohio. He married Alma Hilty of Bluffton, Ohio. Brother Mast was baptized in 1926. From 1933-1937, he attended Bluffton College, Bluffton, Ohio, and from 1937-1940, attended Hartford Theological Seminary, Hartford, Connecticut. Upon graduation from the latter school, he was chosen by the Deep Run Congregation, as minister, and entered into the active ministry in June 1940. During his ministry, the Council, Retreat Fund Committee, Annual Sunrise Service, Organ Fund, and plans for building were begun; the Intermediate C.E. was revived; and Weekday Bible Studies and Teacher Training Classes were held, in addition to other new activities. He was president of conference, 1944-1945. He was ordained as elder on 24 May 1942. They lived in Line Lexington until January 1942, when the family moved to the newly completed parsonage in the village of Bedminster. He served faithfully until August 1945. Since then he has been minister of the First Mennonite Church, in Wadsworth, Ohio.

The Deacons

SAMUEL ATHERHOLT. This man seems to be the enigma of Deep Run history. The writer spent hours writing, visiting and consulting about 20 individuals and organizations with the result that only the following data could be found: He married Rebecca Fry. They lived on a small farm in the northwest corner of Plumstead Township, where the old Dublin Pike and Apple Butter Road meet. The house is now owned and occupied by Louis J. Stellabott. His name first appears in Deep Run history as one of the nine applicants for the 1849 Charter. He was chosen the first deacon, at least by May 1849, if not earlier. Sometime after the erection of the meetinghouse, the congregation charged Atherholt with making excessive charges for material which he furnished for the meetinghouse. The crisis came early in 1851, and he and the minister withdrew from the congregation. In the meetinghouse accounts we find "Samuel Atherholt's Blacksmith bill—\$63.22", which must have the controversial item. Furthermore, Charles Wasser remembers A. M. Fretz saying something to the effect that the first deacon had something to do with the blacksmith shop along the Apple Butter Road, later known as Jones' Blacksmith Shop. He and his wife are buried in the Doylestown Mennonite Cemetery. Were they members there after 1851? The small, flat tombstones inform us that he died 16 May 1873, and that his wife died 26 February 1888. Three adjoining tombstones inscribed "C 1845". "M. A. 1841", and "M. F. A. 1839", may have been children. Other adjoining tombstones inscribed "Michael Fry 1798-1883", and "Mary Ann Fry 1823-1902" may have been brother and sister-in-law to Samuel's wife Rebecca. An obituary notice in the Doylestown Intelligencer after Rebecca's death, states that she died in Easton, was the widow of Samuel Atherholt of Plumstead, and that her age was about 83 years. No one in the community today seems to remember him. Who was he?

WILLIAM MYERS, son of John and Judith Fretz Myers, was born 6 September 1801, in Bedminster Township, on the farm along Durham Road, now owned by William Fretz. On 9 March 1828, he married Barbara Schimmel (1805-1879). Their children were Judith, Mary, Margaret, Anna, Catharine, Mahlon, Susanna and William. He signed the 1847 Petition, and was a trustee 1849-1851. He was chosen on the committee to purchase the land for the meetinghouse, and was also on the committee to superintend the building. From 1851 until his decease, he faithfully served as deacon, though from about 1879 on he became afflicted with blindness. He was a carpenter in his early years, but in 1835 bought his father's homestead. He was a kindly man, with a real sense of humor. He would always sit behind the long and high pulpit on the north side, and would remain seated to "give testimony" after the sermon. A. J. Fretz in the Myers History wrote about him: "Varied were his experiences; sometimes his duties arduous, but without murmuring or complaint, he strove faithfully to perform them to the best of his convictions. For a number of years he was totally blind, yet he patiently bore his cross to a peaceful end in Christ." He was a wise and highly respected man. He died 23 June 1889, and buried at Deep Run.

AARON M. RICKERT, son of Daniel K. and Hannah Myers Rickert, was born 31 January 1852, in Bedminster Township, on the farm now owned by Charles Stein. He married Catharine M. Sell (1851-1931), daughter of Deacon Peter Sell, of West Swamp, in 1873. Their children were Lillie, Hannah, Daniel, Barbara, Peter, Menno and Katie. The latter is the wife of Minister Elwood S. Shelly, and the mother of Professor Paul Shelly of Bluffton College, and Andrew Shelly, of Kitchener, Ontario. Aaron was baptized at Deep Run 5 November 1870, was the second Sunday School Superintendent, 1883-c.1895, and served as deacon, 1879-1899. In 1899 he moved from the old homestead to Perkasio. He was a good-natured man, and an excellent Sunday School teacher in both German and English. He met a sad and sudden death, when severely cut by a circular saw. He died 5 November 1902, and was buried at Deep Run on November 11, when A. M. Fretz preached on Romans 14:7 and 8.

SAMUEL W. GROSS, son of Isaac and Deborah Wismer Gross, was born 3 January 1854, in Plumstead Township, on the farm now owned by his half-brother, Isaac Gross. On 13 October 1888, he married Emma L. Hunsberger (1864-1944). Their adopted children were Joseph G. Mountenay, Eli Hunsberger, Paul Hunsberger and Mary Emma Hunsberger. He was reared and baptized in the Old Deep Run Congregation, but joined the New Congregation, 23 October 1897. He was chosen as deacon in 1899 and served faithfully until his decease. He was also Sunday School Superintendent, 1900-1906 and 1910-1916. He was Songleader from about 1900 on until his decease. For many years he was school teacher in the winter months and is still remembered as a gifted teacher, with a precise insight into the world of knowledge and nature. He was the first teacher in the present Deep Run brick schoolhouse. As a Sunday School teacher, he exhibited the same traits, along with a profound love for the Scriptures. For many years he conducted a Sunday School in the Western Brick Schoolhouse, along the Stump Road. He was a capable songleader, and had a sweet tenor voice. He combined gentleness with zeal, and simplicity with Godly piety. In his funeral sermon, Minister Freeman H. Swartz, has well put it, when he says, "As a Christian, he had a sincere, simple faith in God, a faith that knew no shame nor pretense. . . . In the community, he left his impression as a temperate and level-minded man, always . . . working for that which he considered the highest good" The text, chosen on that occasion, expresses well his Christian character and service—"He was a good man, and full of the Holy Ghost" Acts 11:24. He lived in Plumstead Township on the farm adjoining the homestead, and now occupied by Mrs. Anna Hunsberger. He died 28 November 1938, and was buried in Deep Run.

LEVI S. MOYER, son of William G. and Mary Swartley Moyer, was born 22 May 1864, in Springfield Township on the old Moyer homestead. He married Anna Detweiler (1865-1934). Their children were William, Amelia, Teresa, Mary, Irene, Enos, Eva, Nora, Theodore and Edna. He was baptized at Deep Run on 16 May 1884. He was a trustee, 1912-1936, and was chosen in 1935 to assist Deacon Samuel Gross, but was not ordained until 2 January 1938. He was an energetic man and zealous in good works. He was a good trustee, and faithfully fulfilled his spiritual duties as deacon, when chosen later in life. He farmed and reared his family in Warrington Township, near Chalfont, on the farm, now owned and operated by his sons, Theodore and Enos. He died 10 November 1941 and was buried at Deep Run.

The Early Members

NOTE: Since there is no list of charter members available, this list, based on the 1853 Membership Book, tradition, and other sources, includes members during the early years, and may easily be incomplete. The key to the following symbols used in this list is: p—parents, b—born, m—married, c—children, r—residence, d—died, and b—buried.

SAMUEL ATHERHOLT AND WIFE. (See page 39).

SUSAN KROUT BEIDLER, p Jacob and Anne Swartley Krout. b 25 January 1784, Bedminster Tp., on Krout homestead, now owned by Alicia Wasser. m Jacob Beidler (1776-1866) 8 December 1807. c Anna, Aaron, Elizabeth, Henry, Nathan, Jacob, Christian, Susanna, Joseph. r Bedminster Tp., farm next to Irish Meetinghouse, now owned by Philip H. Naumburg. Her husband belonged to the Old Deep Run Congregation. d 25 April 1864. b Deep Run.

JOSEPH BEIDLER AND WIFE, p Jacob and Susan Krout Beidler. b 12 July 1821, Bedminster Tp., on farm next to Irish Meetinghouse, now owned by Philip H. Naumburg. m Mary Bewighouse (1825-1907) 26 November 1844. c Susanna, Israel, Samuel, Mary, Anna, Sarah. r Plumstead Tp., farm along Curley Hill Road, now owned by William Mill. He withdrew from the congregation in 1852 and united with the Old Deep Run Congregation. d 28 October 1908. b Old Deep Run.

CHRISTIAN BEWIGHOUSE AND WIFE, p Abraham and Agnes Fretz Bewighouse. b 25 May 1791, Bedminster Twp., on the Diehl farm near Bedminster Center, now owned by Milton Myers. m Sarah Hunsberger (1795-1861). c Esther, Mary, Abraham, John, Sarah. r Bedminster Twp., on farm now owned by Lloyd Sassaman, which then included also the adjoining farm. He signed the 1847 Petition. d 1 June 1859. b Old Deep Run.

ANN HIGH BOORSE, b 23 October 1818. m Henry C. Boorse. He was not a member of the congregation. d 26 December 1892. b Deep Run.

JOSEPH S. FRETZ AND WIFE, p William and Mary Stover Fretz. b 10 November 1794, Bedminster Tp., on the Slotter farm, now owned by Frederick M. Shelly. m Magdalena Swartley (1804-1869) in 1822. c Catharine, Aaron, Elizabeth, Edwin, m Margaret Schrauger 13 June 1833. c William, Mary, Isaiah, Henry, Levi. r The above homestead. He was a member of the Old Congregation and disowned in 1848, a signer of the 1847 Petition, one of the 9 applicants for the Charter, a trustee 1848-1853 and the first treasurer 1849-1851. With William Myers he was appointed to supervise the building of the meetinghouse, and was a heavy contributor. In later years his children moved away, three of his sons having served in the Civil War. d 7 December 1854. b Old Deep Run.

JOHN FRETZ AND WIFE, p Abraham and Magdalena Kratz Fretz. b 21 April 1803, Bedminster Twp., an old homestead now owned by Lloyd Ott. m Ann Fretz (1806-1886) 4 May 1830. c Susan. r Bedminster Twp., on part of old homestead, now owned by John Reinhold. He was a member of the Old Congregation and disowned in 1848, one of the 9 applicants for the Charter, and a trustee 1848-1866. His wife is remembered as "a nice old woman." It is said that when she was tempted to get angry she would go upstairs and shut herself into a room until she regained her composure. d 17 November 1866. b Deep Run.

ISAAC K. FRETZ AND WIFE, p Abraham and Magdalena Kratz Fretz. b 16 December 1805, Bedminster Twp., on old homestead now owned by Lloyd Ott. m Anna Leatherman (1809-1883) 1 October 1833. c Abraham, William, Magdalena, Sarah, John, Maria, Anna, Isaac. r Bedminster Twp., on part of old homestead now owned by Albert Labs. He signed the 1847 Petition. He was the first songleader serving, c.1849-c.1872, and was trustee, 1850-1882. He was known as "Der Kle Isaac". During the funeral of Joseph F. Myers at the latter's home he was taken with a stroke. d 7 July 1882. b Deep Run.

MARTIN FRETZ AND WIFE. (See page 34).

ELY FRETZ AND WIFE, p Christian and Mary Leatherman Fretz. b 9 September 1825, Bedminster Twp., on farm now owned by Clayton Landis. m Mary Myers (1830-1894) in 1850. c Allen, Lucinda, Emeline, Mahlon, Francis, Barbara, Susan, Mary. He was a mason's helper during the building of the meetinghouse and shortly after joined the congregation. He was trustee 1860-1899, and was treasurer 1868-1899. r From 1850-1856 in Tinicum Twp., on Fretz Valley Mill, now owned by Ralph Zimmel. In 1856 he moved to the old homestead in Bedminster Twp., now owned by Clayton Landis. In 1881 he divided the farm, leaving the homestead with son Allen, and moved into the new house with son Francis, now owned by Julius Jacobson. d 19 June 1909. b Deep Run. Mary was the daughter of William and Barbara Myers.

ABRAHAM K. FRETZ AND WIFE, p Isaac and Susanna Kratz Fretz. b 13 February 1794, Tinicum Tp, on farm by the Tohickon Creek, now owned by Raymond Steely. m Hannah Groff (1803-1873) 20 June 1820. c Susanna, Catharine, Josephus, Elizabeth, Reuben, Amanda, Henry. r Bedminster Tp, in tennant house along Bedminster Road on farm of Isaac K. Fretz. He signed the 1847 Petition, was trustee 1851-1854, was janitor over 22 years, and was once nominated deacon, but not elected. He was a shoemaker early in life, and later a miller for many years. About 1818, he, with Samuel Fretz and "Velvet" Henry Fretz made a trip to Canada by foot to visit relatives. d 7 November 1875. b Deep Run.

ENOS FRETZ AND WIFE, p Isaac and Susanna Kratz Fretz. b 14 February 1796, Tinicum Tp., on farm by the Tohickon Creek, now owned by Raymond Steely. m Mary Leatherman (1803-1875) 6 May 1821. c None. r Bedminster Tp., beside the Tohickon Creek and the Easton Pike, now owned by Camp Hoffnung. He was a signer of the 1847 Petition, one of the 9 applicants for the Charter, and a trustee 1848-1849. In 1860 he bought part of the present cemetery and donated it to the congregation and two months later was buried in it. He was well-to-do, a liberal contributor and a pleasant, good-natured man, as was his wife. Following his death his wife "Polly" and her sister conducted the farm. In the early 70's she donated the first reed organ to the congregation. d 15 August 1860. b Deep Run. Mary was the daughter of Abraham H. and Gertrude Leatherman.

ISAAC FRETZ AND WIFE, p Isaac and Veronica Kratz Fretz. b 22 August 1807, Tinicum Tp., on farm by the Tohickon Creek, now owned by Raymond Steely. m Catharine Stover (1811-1894) in 1832. c Elizabeth, Jemima, Anna, John, Mary, Catharine, Violetta, Hannah, Salome, Caroline. r First in Tinicum Tp., Fretz Valley Mill adjoining homestead, now owned by Ralph Zimmel. In 1850 sold this to Ely Fretz and bought old homestead, now owned by Raymond Steely. In 1865 retired and moved to Bridgetown (South Perkasio). He was a signer of the 1847 Petition, a trustee 1851-1855, the second President 1851-1855, and twice nominated for the ministry but not chosen. He was known as "Miller Isaac." d 5 June 1874. b Deep Run.

WILLIAM FRETZ AND WIFE, p Isaac and Veronica Kratz Fretz. b 1 January 1810, Tinicum Tp., on farm by the Tohickon Creek, now owned by Raymond Steely. m Anna Myers (1814-1875) 12 March 1838. c Mahlon, Albert, Elizabeth, Henry, Amos, Lavina, Sarah, Reed, Eli, Catharine, William. r Tinicum Tp., adjacent to homestead, now owned by Stewart Schrantz. He signed the 1847 Petition. He joined the congregation soon after its beginning and was a trustee 1866-1873. He was a farmer, teamster, and last of the family to own his father's mill. He was a large, stony man, and assisted Isaac K. Fretz leading singing. d 20 February 1883. b Deep Run.

MARY ANN GRUBB FRETZ, b 20 October 1821, Montgomery County. m Mahlon Fretz (see page 48) 30 May 1841. c Jeremiah, Fenton, Susan, Sylvester, Mary, Hannah, Harvey. She was a member until 1854 when she separated from her husband. In 1872 they were divorced. Nothing more seems to be known of her.

SAMUEL FRETZ, p Isaac and Veronica Kratz Fretz. b 12 February 1819, Tinicum Tp., on farm by the Tohickon Creek, now owned by Raymond Steely. As a young man he learned the printer's trade in Doylestown and became Editor and Proprietor of The Bucks County Intelligencer, 1841-1843. He was an excellent mechanic, a millwright, marble cutter, organ builder, dentist, and later a teacher. In 1854 he migrated to Putnam County in northwestern Ohio where he taught school for many years. He was never married. d 25 December 1884, near Melrose, Paulding County, Ohio. b Mackling Graveyard.

JACOB FRETZ AND WIFE, p Abraham and Rachel Kratz Fretz. b 14 October 1803, Bedminster Tp., on farm now owned by Max Fry. m Susanna Beidler (1820-1901) 19 November 1839. c Emma, Reed, Rachel, Abraham, Lizzie, Philip. He signed the 1847 Petition, was a trustee 1849-1851, and left the congregation in 1852. r Bedminster Tp., on part of homestead, now owned by James Siwert. d 28 November 1869. b Old Deep Run. Susanna was the daughter of Jacob and Susan Krout Beidler.

PHILIP K. FRETZ AND WIFE, p Abraham and Rachel Kratz Fretz. b 25 June 1809, Bedminster Tp., on farm now owned by Max Fry. m Eliza Fretz (1817-1867) 22 November 1836. c Susan, Anna, Rebecca, Erwin, Jacob. r First, on the above homestead, and later moved across road to tenant house and son Erwin lived at the farm. He signed the 1847 Petition, but withdrew from the congregation in 1852. d 12 January 1892. b Old Deep Run.

HENRY FRETZ AND WIFE, p Joseph and Mary Kratz Fretz. b 13 December 1794, Bedminster Tp., on old homestead, owned by the late Anthony Fretz, and now owned by Albert Labs. m Mary White (1803-1880) 7 January 1824. c Mary, Francis, Martha. r Bedminster Tp., on farm adjacent to homestead, later the Slotter farm, and more recently a farm school, now owned by Mr. Deckert. He was known as "Velvet Henry" from his customary velvet pants. He signed the 1847 Petition, and withdrew from the congregation in 1852. d 14 January 1858. b Old Deep Run.

FRANCIS FRETZ AND WIFE, p Henry and Mary White Fretz. b 1 October 1826, Bedminster Tp., on farm now owned by Mr. Deckert. m Sarah Myers. c Jordan. He withdrew from the congregation in 1852. d 4 September 1858. b Old Deep Run.

ABRAHAM FRETZ AND WIFE, p Joseph and Mary Kratz Fretz. b 8 February 1799, Bedminster Tp., on old homestead, owned by the late Anthony Fretz, and now owned by Albert Labs. m Anna Myers (1809-1891) 10 March 1829. c Joseph, Mary, Sarah, John, Abraham. He was a signer of the 1847 Petition.

JOSEPH FRETZ AND WIFE, p Joseph and Elizabeth Kratz Fretz. b 11 December 1803, Bedminster Tp., on old homestead, owned by the late Anthony Fretz, and now owned by Albert Labs. m Catharine Rickert (1819-1881) 15 July 1845. c Allen, Quincy, Joseph, Susan, Anthony, Ella. r The above homestead, which in his day also included the Quincy Fretz farm, now owned by Freeman Hoffman. d 4 December 1880. b Deep Run. Catharine was a sister to Henry Rickert.

JOSEPH FRETZ. A Joseph Fretz withdrew from the congregation in 1852, but it is not certain which Joseph this was. It may have been the following Joseph Fretz: p Anthony and Margaret Wismer Fretz. b 23 March 1807. m Catharine Fretz (1815-) 3 November 1833. d 16 March 1854. b Old Deep Run.

JONAS FRY AND WIFE, b 1 July 1793. m Anna Leatherman (1801-1898) September 1821. c Rebecca, Abraham. r Plumstead Tp., along old Easton Pike, now owned by Weston Hillard. He was a signer of the 1847 Petition. d 8 April 1875. b Deep Run. Anna was the daughter of Abraham H. and Gertrude Leatherman.

JACOB HENDRICKS. It is not certain who this is. A Jacob Hendricks (1792-1878) is buried at Blooming Glen. The once widely known lawyer and lecturer, the late J. Freeman Hendricks, of Doylestown, had a grandfather named Jacob Hendricks.

JOHN HIGH AND WIFE. A John High withdrew from the congregation in 1852, but it is not certain which John this was. It may have been John H. High: b 2 November 1817. m Rebecca Fry (1825-1907). d 10 January 1897. b Old Deep Run. Or it may have been John High: b 22 August 1813. m Veronica Fretz (1815-1906). d 22 July 1876. b Old Deep Run. Rebecca Fry was the daughter of Jonas and Anna Fry. Veronica Fretz was a half sister to Henry, Abraham, Mary and Joseph Fretz.

JACOB HOCKMAN AND WIFE. b 14 July 1799. m Mary Fretz (1802-1867) 9 October 1821. c Joseph, Elizabeth, Stephen, Mary, Jacob, Sarah, Samuel, Moses. r Bedminster Tp., on part of father-in-law's homestead, now owned by Benjamin Sellers. d 10 February 1879. b Deep Run. Mary was a sister to Joseph Fretz and a half sister to Henry, Abraham and Veronica Fretz.

HARTMAN KILE AND WIFE, b 28 February 1816. m Ann Hottle (1814-1884) c Henry, Maria, Isaac. r Bedminster Tp., on farm near Easton Pike now owned by Anthony Imbesi. d 27 February 1903. b Deep Run.

PHILIP KRATZ AND WIFE, p Isaac and Mary Yellis Kratz. b 19 November 1789, Lower Salford Tp., Montgomery County. m Mary Hunsicker (1794-1865). c Margaret, Isaac, John, Abraham, Mary, Elizabeth, Anna, Catharine. r In 1833 he moved to Bedminster Tp., on farm by the Deep Run, now owned by Harvey Detweiler. In later years, he lived with son John, near Bedminsterville, on farm now owned by Samuel Gahman. He signed the 1847 Petition, was one of the 9 applicants for the Charter, and was trustee 1848-1855. He was a fine man and a liberal contributor. His daughter, Elizabeth, married Isaac Myers in 1833, later a minister in the Old Congregation 1843-1889. In 1854 he accompanied Minister John H. Oberholtzer on a trip visiting congregations in New York, Ontario and Ohio. d 5 September 1875. b Deep Run.

ELIZABETH STOVER KRATZ, p Jacob and Elizabeth Swartz Stover. b 1783. m Philip Kratz Jr. (1782-1847) 17 June 1802. c Jacob, John, Rachel, Anna, Catharine, Susanna, Henry, Leah. r Plumstead Tp., on the old homestead, now owned by Caroline MacCambridge. d 12 February 1860. b Old Deep Run. She was a half sister to Mathias Stover.

JACOB S. KRATZ AND WIFE, p Philip Jr. and Elizabeth Stover Kratz. b 10 April 1803, Plumstead Tp., on the old Kratz homestead, now owned by Caroline MacCambridge. m Elizabeth Fretz (1810-1873) 16 December 1830. c Margaret, Emma, Laura, Harvey, William, Jacob. r Plumstead Tp., on old homestead, now owned by Caroline MacCambridge. He signed the 1847 Petition and was one of the largest contributors for the meetinghouse. He was trustee 1850-1852. He withdrew from the congregation in 1852. Elizabeth was a half sister to Joseph S. Fretz.

JOHN KRATZ AND WIFE, p Philip Jr. and Elizabeth Stover Kratz. b 25 December 1805, Plumstead Tp., on the old Kratz Homestead, now owned by Caroline MacCambridge. m Dorothy Myers (1803-1885) 13 December 1827. c Sarah, Lewis, Aaron, Reed, Owen, Allen, Mary, Philip, Oliver. r Plumstead Tp., near Plumsteadville on farm now owned by Dr. Robert Faringer. He withdrew from the congregation in 1852 and united with the Old Congregation. d 19 August 1865. b Old Deep Run.

HENRY KRATZ AND WIFE, p Philip Jr. and Elizabeth Stover Kratz. b 15 May 1820, Plumstead Tp., on the old Kratz Homestead, now owned by Caroline MacCambridge. m Anna Stover (1815-1887) June 1843. c Edwin, Alonzo, Annetta, Emily, Henry, Jordan, Catharine, Reuben, Albert, Ellen, Anson, Fernando. r Part of the homestead where children were raised. Later on a small farm near Danboro. He was intelligent, a debater in Abolition Societies in Civil War days, and once nominee for State Legislature. He signed the 1847 Petition, but withdrew from the congregation in 1852 and later joined the Doylestown Presbyterian Church. His children led independent, adventurous lives; two of them serving in the Civil War, one of them becoming an early woman doctor and others moving west.

JOSEPH A. KROUT AND WIFE. b 20 July 1780. m Catharine Kratz (1783-1849) 25 October 1831. c None. He signed the 1847 Petition. d 24 February 1854. b Old Deep Run.

HENRY KROUT, p Jacob and Anne Swartley Krout. b 28 June 1781, Bedminster Tp., on Krout homestead, now owned by Alicia Wasser. m Susanna Kramer. c Henry. r Bedminster Tp., on part of old homestead, adjacent to Mill property, now owned by Mr. Imbesi. His wife was a Lutheran. He was a signer of the 1847 Petition. d 29 February 1849. b Old Deep Run.

JACOB KROUT AND WIFE, p Jacob and Anne Swartley Krout. b 7 June 1786, Bedminster Tp., on Krout homestead, now owned by Alicia Wasser. m Elizabeth Swartley (1788-1873). c Philip, Henry, Anna, Sarah, Elizabeth, Jacob. r Bedminster Tp., on the old homestead Mill property, now owned by Alicia Wasser. He was a signer of the 1847 Petition. d 28 October 1859. b Old Deep Run.

SUSAN FRETZ KULP, p Abraham K. and Hannah Groff Kulp. b 7 April 1830. m Enos Kulp (1820-1914) 14 May 1853. c Martha, Andrew, George, Mary, Frank, Sarah, Hannah, Barbara. Her husband was Reformed. d 22 November 1873. b Deep Run.

ABRAHAM H. LEATHERMAN AND WIFE, p Abraham and Anna High Leatherman. b 1 October 1776, Bedminster Tp. m Gertrude Charity Fretz (1780-1863) c Anna, Mary, Philip, Elizabeth, Jacob. r Bedminster Tp., on farm near the Easton Pike, now owned by Gideon Moyer. He signed the 1847 Petition. d 30 November 1853. b Old Deep Run.

JACOB F. LEATHERMAN AND WIFE, p Abraham H. and Gertrude Fretz Leatherman. b 13 November 1819, Bedminster Tp., on farm now owned by Gideon Moyer. m Margaret Myers (1832-1862) about 1853. c Abraham, William. r Bedminster Tp., along Durham Road, on farm next to William Myers. It is said that he wondered who the first person would be to be buried in the cemetery, not realizing that he would be that person. He was trustee 1853-1856. d 3 March 1856. b Deep Run. Margaret was the daughter of William and Barbara Myers.

HENRY H. LEATHERMAN AND WIFE, p Abraham and Anna High Leatherman. b About 1782, Bedminster Tp. m Mary Ward (c.1789-1874) c Ann, Enos. r Plumstead Tp., on farm along the Easton Pike, north of Plumsteadville, now owned by Wesley Erwin. d 12 February 1870. b Deep Run.

ANN LEATHERMAN, p Henry H. and Mary Ward Leatherman. b 22 January 1815, Plumstead Tp., on farm now owned by Wesley Erwin. She was never married, but lived on the old homestead. d 4 September 1901.

JOHN H. LEATHERMAN AND WIFE, p Abraham and Anna High Leatherman b 15 October 1784, Bedminster Tp. m Sarah Landis (1785-1855) 15 May 1817. c Abraham, Magdalena, Jacob. r Plumstead Tp., on farm along the Easton Pike, north of Plumsteadville, now owned by Mr. Brand. He signed the 1847 Petition, withdrew from the Old Congregation in 1848, and was one of the 9 applicants for the Charter. He was trustee 1848-1852. d 10 January 1859. b Old Deep Run.

ABRAHAM L. LEATHERMAN AND WIFE, p John H. and Sarah Landis Leatherman. b 20 June 1819, Plumstead Tp., on old homestead now owned by Mr. Brand. m Anna George (1833-1923) 17 April 1853. c Jonas, Mary, Sarah, Leanna, Abraham, Elizabeth. r On the above homestead. He signed the 1847 Petition and was trustee 1871-1877. d 14 December 1894. b Deep Run.

JACOB L. LEATHERMAN AND WIFE, p John H. and Sarah Landis Leatherman. b 10-January 1826, Plumstead Tp., on old homestead, now owned by Mr. Brand. m Catharine Kratz (1836-1893) 12 December 1852. c John, William, Magdalena, Emma, Mary, Isaac, Laura, Wilson, Elmer. r In Plumsteadville where Walter D. Rush has his Service Station. d 8 April 1886. b Deep Run. Catharine was the daughter of Philip and Mary Kratz.

MARY LOUX, p Peter and Agnes Fretz Loux. b About 1813, Hilltown Tp., on farm now owned by Truman Sensinger. m Michael Oberholtzer. c None. d 4 December 1873.

ENOS F. LOUX AND WIFE. (See page 35).

SAMUEL LOUX, p Peter and Agnes Fretz Loux. b 20 April 1825, Hilltown Tp., on farm now owned by Truman Sensinger. m Matilda Farley in 1850. c None. Lived in Philadelphia.

RACHEL HIGH LOUX, p John and High. b 1 February 1826. m John A. Loux (See page 48) 1 February 1848. c William, Emeline. d 28 February 1912. b Deep Run.

BARBARA MYERS, p John and Catharine Souder Myers. b 8 December 1782, Bedminster Tp., on farm along Durham Road, now owned by William Fretz. She was never married. d 3 May 1858. b Old Deep Run.

CATHARINE MYERS, p John and Catharine Souder Myers. b 14 February 1785, Bedminster Tp., on farm along Durham Road, now owned by William Fretz. She was never married. d 12 May 1869. b Old Deep Run.

WILLIAM MYERS AND WIFE. (See page 39).

JOHN O. MYERS AND WIFE, p Abraham and Agnes Overholt Meyer. b 19 March 1792, Plumstead Tp. m Elizabeth Stauffer (1795-1857) 25 May 1817. c Anna, Abraham, Samuel, Aaron, John, Henry, Mahlon. r First, on father's homestead, Plumstead Tp., along Point Pleasant-Gardenville Road. Then taught school in Bedminster Tp., and lived on lot west of Bedminsterville, later owned by a Stever. In the 40's moved to Plumstead Tp., to the homestead now owned by granddaughter Salome Overholt. He signed the 1847 Petition, was one of the 9 applicants for the Charter, was trustee 1848-1866, and was the first secretary during the same period. As an educated man and a school teacher, he proved a good secretary. The minutes during his period, reflect a knowledge of good English and spelling, a beautiful handwriting and an attention to thorough detail. He was a man of affairs and ability; a pleasant conversationalist with wide acquaintances. According to Salome Overholt, he was a first cousin (?) to Minister John H. Oberholtzer, of Swamp, through his mother. d 29 January 1866. b Old Deep Run.

ABRAHAM S. MYERS AND WIFE, p John O. and Elizabeth Stauffer Myers. b 4 July 1821, Plumstead Tp. m Mary Rosenberger (1825-). c John. m Magdalena Leatherman (1821-1900) 9 April 1854. c None. r Plumstead Tp., on farm adjoining his father's farm, now owned by Edward Hamilton. He signed the 1847 Petition, was trustee 1856-1868 and succeeded his father as the second secretary 1866-1868. d 13 November 1878. b Deep Run. Mary was the daughter of Jacob Rosenberger. Magdalena was the daughter of John H. Leatherman.

HENRY S. MYERS, p John O. and Elizabeth Stauffer Myers. b 2 November 1829, Bedminster Tp. He never married, but lived with his brother Aaron on the old homestead, Plumstead Tp., along the Durham Road, now owned by Salome Overholt. In the early years he left the congregation and united with the Old Congregation. He loved to play hymns on the accordion. d 20 February 1897. b Old Deep Run.

JOSEPH F. MYERS AND WIFE, p Henry and Elizabeth Fretz Myers. b 17 March 1811, Plumstead Tp. m Barbara Fretz (1813-1884) 22 March 1838. c Henry, Abraham, Enos, Aaron, Mary, Mahlon, Susanna. r In 1846, bought farm, Bedminster Tp., now owned by grandson Levinus Myers. He signed the 1847 Petition, was trustee at intervals 1849-1882, and president 1861-1882. He was a farmer and mason. d 12 May 1882. b Deep Run. Barbara was a sister to John, Isaac and Martin Fretz.

DANIEL R. RICKERT AND WIFE, p Daniel and Barbara Rosenberger Rickert. b 4 November 1792. m Elizabeth Kulp (1793-1864) 23 June 1818. c Isaac, Jacob, Daniel. r Bedminster Tp., on farm near Kulp's Corner, now owned by Charles Detweiler. He was trustee 1853-1861 and was president 1855-1861. d 7 March 1869. b Deep Run.

JSAAC K. RICKERT AND WIFE, p Daniel R. and Elizabeth Kulp Rickert. b 7 April 1819. m Anna G. Stauffer (1830-1908) 9 January 1858. c Anna, Lizzie, Daniel, Amanda, Sarah. r Bedminster Tp., near Kulp's Corner, on father's farm now owned by Charles Detweiler. He was lame. He was trustee 1861-1871. d 14 September 1901. b Deep Run. Anna was a sister to John and Daniel Stauffer, the well-known Mennonite printers of Milford Square.

DANIEL K. RICKERT AND WIFE, p Daniel R. and Elizabeth Kulp Rickert. b 15 September 1825. m Hannah Myers (1826-1905) 21 December 1851. c Aaron, Elizabeth, Lydia, Sophia, Susanna, Catharine. r First, Bedminster Tp., on farm adjoining father's farm, now owned by Charles Stein. He later moved to an adjoining house by the Bedminster Road, lately owned by Frank Effrig, and his son Aaron, took over the farm. He was a trustee 1855-1885. d 6 June 1904. b Deep Run.

HENRY RICKERT AND WIFE, p John and Susanna Rosenberger Rickert. b 1 December 1821. m Mary Hendricks (1824-) January 1844. c Susan, Jacob, Allen, Maria, Amanda, John, Emma, Henry, Harvey. About 1855 they moved to a farm near Wadsworth, Ohio, where they attended the Mennonite Church.

JACOB ROSENBERGER AND WIFE, p Benjamin and Margaret Nash Rosenberger. b 12 February 1799. m Elizabeth Detweiler (1801-1839) March 1824. c Mary, John, Joseph, Jacob, Enos. m Mary Kulp (1803-1878) about 1840. c None. r Bedminster Tp., on road between Elephant Hotel and Irish Meeting, now owned by Philip Spier. He signed the 1847 Petition and was trustee 1852-1870. d 10 March 1883. b Deep Run.

JOSEPH D. ROSENBERGER AND WIFE. (See page 35).

JACOB D. ROSENBERGER AND WIFE, p Jacob and Elizabeth Detweiler Rosenberger. b 20 December 1833, Tinicum Tp. m Hannah Barnes (1838-1910) 31 October 1857. c Daniel and Mary, Isaiah, Lizzie, Emma, John, Amanda, Fanny, William, Annetta. r Bedminster Tp., on father's farm, now owned by Philip Spier. He was a dealer in farm implements. d 28 January 1915. b Deep Run.

MATHIAS STOVER AND WIFE, p Jacob and Catharine Stover Stover. b 28 April 1789, Bedminster Tp., at Stover's Mill along the Tohickon, now owned by Claude Trauger. m Anna Clemens (1794-1853) 12 February 1812. c Mary, Susan, Catharine, Leah, Clemens. r Tinicum Tp., along the Easton Pike, on farm now owned by Robert Winons. He signed the 1847 Petition. He was one of the 9 applicants for the Charter, a trustee 1848-1851, and the first president 1849-1851. He came from a progressive and wealthy family. He and his brothers, Henry and Samuel attended the Doylestown Academy as boys. He was one of the largest contributors for the meetinghouse. Sometime during 1851, he must have withdrawn from the congregation, or at least the membership, for his name no longer appeared on the records. d 4 June 1867. b Old Deep Run.

IMMANUEL WISMER AND WIFE, p Henry and Susanna Wismer. b 16 July 1809. m Elizabeth Angeny (1814-1892). c Samuel, William, Abraham, Catharine, Salome, Henry, John, Alfred, Hannah. r Plumstead Tp., on the farm of the late Horace Swope, and now owned by David Abbott. He was trustee 1855-1860. Being hard of hearing, he used a tin horn held to his ear in meeting. He was a good musician and loved the old German chorales. It is said, that in spite of his hearing, he detected mistakes in singing and would so inform the song leaders. According to the Wismer History, his mother Susanna was "supposed to have been a half-bred Indian of English descent, and a most noble and beautiful woman." This may account for the fact that he was tall and straight and of an unusually dark, swarthy complexion. With his shortened, full beard, he is said to have greatly resembled Abraham Lincoln. d 29 August 1885. b Deep Run.

Non - Members

MAHLON FRETZ, p Isaac and Veronica Kratz Fretz. b 12 June 1813, Tinicum Tp., on farm by the Tohickon Creek, now owned by Raymond Steely. m Mary Ann Grubb (See page 42) 30 May 1841. r In later years he lived with Drover Abraham Fretz and Mahlon M. Fretz, on the farm now owned by Lloyd Ott. He signed the 1847 Petition, was never a member of the congregation, but was active in building the meetinghouse. He was a skilled carpenter, a farmer, a good bass singer and a Captain of a Militia Company; but given over to strong drink. d 28 February 1896. b Deep Run.

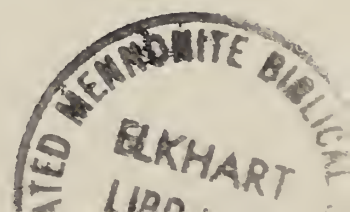
JOHN A. LOUX, p Peter and Rebecca Atherholt Loux. b 19 November 1815. m Hannah Jacoby (1820-1844) 30 May 1841. c Amanda. m Rachel High (1826-1912) 1 February 1848. c William, Emeline. r First storekeeper in Dublin. Later storekeeper at Pipersville. For many years was Squire and operated little mill by Cabin Run, Bedminster Tp., on farm now owned by Gertrude Piesch. He did surveying, was county auditor and was squire for over 45 years. In those days he was as good as a lawyer, writing many deeds and settling many estates. According to the family, he never joined the congregation "because he had a small pension which he would have had to give up." (?) His political activities possibly also accounted for this. Nonetheless, he was active in the early days of the congregation and a regular attendant at meetings. In June 1849 he, with William Myers and Enos Fretz, was appointed to buy ground for the meetinghouse. He wrote the 1849 Deed and the 1860 Cemetery Deed. He was a tall, stoult and pleasant man, respected by all. His wife was a member of the congregation. d 1 January 1894. b Deep Run.

HENRY F. MYERS, p John and Eve Fry Meyer. b 7 September 1795. m Anna Fretz (1795-1873) 23 December 1830. c Abraham, John, Christian. r Bedminster Tp., by the Deep Run, on farm now owned by John Stover. He was always a member of the Old Congregation, but signed the 1847 Petition, and was always sympathetic to the new group. He sold the land on which the meetinghouse stands. d 25 March 1870. b Old Deep Run. His wife's parents were Abraham and Magdalena Kratz Fretz.

LIST OF OFFICERS

The Trustees

Enos Fretz, 1848-1849	George Trauger, 1883-1889
Joseph S. Fretz, 1848-1850, 1851, 1852-1853	Jacob D. Rosenberger, 1884-1890
Mathias Stover, 1848-1851	Erwin Fretz, 1885-1897, 1907-1913
Philip Kratz, 1848-1850, 1851-1855	Mahlon M. Fretz, 1886-1907
John Leatherman, 1848-1852	Joseph O. Fretz, 1886-1889
Samuel Atherholt, 1848-1849	Henry S. Myers, 1888-1891, 1893-1896, 1899-1902
John O. Myers, 1848-1866	Francis M. Fretz, 1890-1944
John Fretz, 1848-1866	Abraham M. Fretz, 1891-1897
Martin Fretz, 1848-1849	Jonas S. Myers, 1891-1897
Joseph F. Myers, 1849-1850, 1852-1853, 1855-1882	Henry H. Leatherman, 1893-1901, 1904-1907
William Myers, 1849-1851	Oscar Fretz, 1895-1901
Jacob Fretz, 1849-1851	Mahlon Swartz, 1896-1899
Jacob S. Kratz, 1850-1852	Erwin Wasser, 1897-1903, 1905-1907, 1912-1918
Joseph Fretz, 1850-1852	Isaac Rickert, 1897-1915
Isaac K. Fretz, 1850-1882	William D. High, 1899-1918
Abraham K. Fretz, 1851-1854	Harvey Baum, 1901-1905, 1910-1940
Isaac Fretz, 1851-1855	Daniel Rickert, 1901-1904
Jacob Rosenberger, 1852-1870	Harvey Shaddinger, 1903-1912
Daniel R. Rickert, 1853-1861	Clarence Fretz, 1906-1912
Jacob Leatherman, 1853-1856	Isaac B. Detweiler, 1907-1910
Enos Loux, 1854-1855	Jonas Kratz, 1907-1923
Immanuel Wismer, 1855-1860	Jacob Swartz, 1908-1911
Daniel K. Rickert, 1855-1869, 1870-1885	Levinus Myers, 1911-1914, 1947-
Abraham S. Myers, 1856-1868	Levi S. Moyer, 1912-1936
Ely M. Fretz, 1860-1899	Harvey Hunsberger, 1913-1947
Isaac Rickert, 1861-1871	Harvey Wismer, 1914-1941
Joseph Hockman, 1866-1884	Harry Renner, 1915-1924
William Fretz, 1866-1873	Leidy Landis, 1918-1932, 1939-1945
Abraham Fretz, 1868-1874	Ely R. Fretz, 1918-1921
Abraham L. Fretz, 1869-1878, 1888-1891	Abraham S. Moyer, 1921-1942
Abraham L. Leatherman, 1871-1877	Oliver Landes, 1923-1925
Philip Leatherman, 1873-1882, 1889-1893	Joseph Mountenay, 1924-1946
John K. Myers, 1874-1879	Mahlon Wasser, 1925-
Enos Leatherman, 1877-1886	Jonas Mill, 1932-1947
John M. Fretz, 1878-1893	Willis Hockman, 1936-1939
Allen M. Fretz, 1879-1883	Edwin Landes, 1940-
Abraham M. Leatherman, 1882-1888	Chester Mill, 1941-
Jonas G. Leatherman, 1882-1883	Theodore Moyer, 1942-1945
Aaron F. Myers, 1882-1888, 1889-1895, 1897-1906	Ervin Freed, 1944-
Quincy Fretz, 1883-1886	Walter Schmell, 1945-
	Alvin Moyer, 1945-
	Joseph Moyer, 1946-
	Norman Gahman, 1947-



Presidents

Mathias Stover, 1849-1851
Isaac Fretz (Miller), 1851-1855
Daniel R. Rickert, 1855-1861
Joseph F. Myers, 1861-1882
Abraham M. Leatherman, 1882-1888
H. Erwin Fretz, 1888-1890
John M. Fretz, 1890-1893
Mahlon M. Fretz, 1893-1901,
1903-1907
William D. High, 1901-1903,
1907-1918
Levi S. Moyer, 1918-1936
Harvey Hunsberger, 1936-1944
Theodore Moyer, 1944-1945
Edwin Landes, 1945-

Secretaries

John O. Myers, 1849-1866
Abraham S. Myers, 1866-1868

Abraham Fretz, 1868-1874
John K. Myers, 1874-1879
Allen M. Fretz, 1879-1883
Aaron F. Myers, 1883-1888,
1890-1895
Mahlon M. Fretz, 1888-1890
Oscar Fretz, 1895-1901
Harvey Baum, 1901-1905, 1912-1926
Harvey Shaddinger, 1905-1912
Joseph Mountenay, 1926-1945
Chester Mill, 1945-

Treasurers

Joseph S. Fretz, 1849-1850, 1851
William Myers, 1850-1851
John Fretz, 1851-1868
Ely Fretz, 1868-1899
Francis Fretz, 1899-1936
Harvey Baum, 1936-1940
Jonas Mill, 1940-1947
Walter Schmell, 1947-

The Janitors

Abraham F. Myers, 1849-c.1853
Abraham K. Fretz, c.1853-c.1875
Aaron Rickert
Henry K. Hockman
Francis Fretz, c.1886
Abram H. Charles, 1887-1894
Jacob Swartz, 1894-1897
Elmer Miller, 1897-1900
Lewis Beer, 1900-1906
Erwin Wasser, 1906-1907, 1909-1910

Ezra Landis, 1907-1909, 1912-1913
Abraham L. Kulp, 1910-1912
Henry Esser, 1913-1931
Joseph Charles, 1931-1932
Paul Hunsberger, 1932-1934
Norman Gahman, 1934-1937
Walter Mill, 1937-1946
Charles Wasser, 1946-1949
Darwin Swartz, 1949-

The Song Leaders

Isaac K. Fretz, c.1849-c.1872
William Fretz (assistant for same
period)
Anthony F. Myers, c.1872-c.1883
Henry Leatherman, c.1890-c.1895

Mahlon Swartz, c.1895-c.1900
Samuel W. Gross, c.1900-c.1935
Norman Gahman, c.1935-
Ervin Freed, 1949-

The Organists and Pianists

(This list does not include assistants)

Emeline Loux, c.1872-

Lizzie Leatherman

Ella Gross, 1902-1903

Maggie Hockman, 1903-1905

Annetta Rosenberger, 1905-1906

Martha Fretz Keller, 1906-1915,
1927-1930

Katie Wasser, 1915-1921

Clara Swartz, 1921-1927

Florence Gross, 1930-1938

Anna Mae Gross, 1938-1945

Jean Wismer, 1945-1946

Helen Gross, 1946-

The Sunday School Superintendents

Allen M. Fretz, 1872-1883

Aaron Rickert, 1883-1895, 1898

Henry S. Myers, 1896-1897

Mahlon F. Swartz, 1899

Samuel W. Gross, 1900-1906,
1910-1916

Erwin Wasser, 1907

Harvey Shaddinger, c.1908-c.1909

Jacob R. Fretz, 1917-1929

Norman Wismer, 1930-1932

Charles Wasser, 1933-1934

Edwin Landes, 1935-1938

Walter Schmell, 1939-1941

Chester Mill, 1942-1943

Ted Moyer, 1944-1945

Norman Wismer, 1946

Ervin Freed, 1947-1948

Walter Schmell, 1949-

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Personal interviews with Francis M. Fretz, Samuel O. Fretz, Annetta High, Joseph Lapp, Anthony F. Myers, Salome Overholt, Henry Shelly, Barbara F. Wasser, Mahlon Wasser, Enos Wismer, Harvey Wismer, Ervin Yothers, and many other members and friends in the community.
Personal letters from Edmund E. Field of Hasbrouck Heights, N. J.; Mrs. E. J. Hirschler of Bluffton, Ohio; Mrs. Ira Wenger of Aberdeen, Idaho; Joseph O. Atherholt of Philadelphia; William G. Moyer of Center Valley; Ammon Rosenberger of Quaker-town; Allen B. Rosenberger of Wilmington, Del.; and many others.
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- To Mr. Paul Woolley, Professor of Church History at Westminster Theological Seminary, Chestnut Hill, Philadelphia, who graciously encouraged and assisted the author in writing the major part of this history, through means of a special research course in 1946.
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To the members of the Historical Committee, and all members and friends in the community and elsewhere, who helped to make this history possible, and patiently endured the probings of the author. *SOLI DEO GLORIA*.

Herbert Fretz

*. . . Choose you this day whom ye will
serve . . . but as for me and my house
we will serve the Lord. Joshua 24:15*

Memorandum



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Fretz, J. Herbert

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congregation

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AUTHOR

Fretz, J. Herbert

TITLE The history of the Deep Run
Mennonite congregation

DATE DUE	BORROWER'S NAME
84 '77	<i>J. Herbert Fretz</i>
JUN 13 '77	<i>[Signature]</i>
SE 25 '79	<i>Donny Good</i>
FEB 9	<i>[Signature]</i>

